

Sincerely Yours
J.H. Powerby

PSYCHIC PHENOMENA IN THE LIGHT OF THE BIBLE



... A TREATISE....

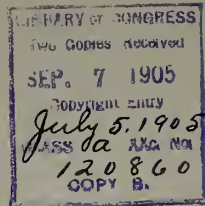
ON THE PHILOSOPHY OF NON-MEDICINAL HEALING AND
OTHER PSYCHIC PHENOMENA, IN ACCORDANCE
— WITH THE ORDINARY THEOLOGICAL SCIENCE
OF EVANGELICAL CHRISTIANITY.



By REV. J. H. SOWERBY, Ph. B.

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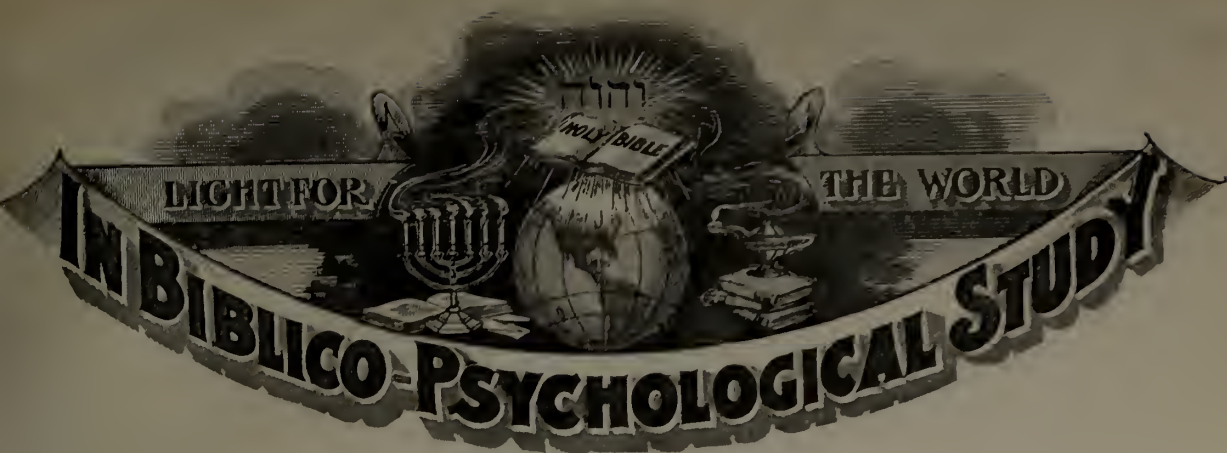
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To Truth, The Crown of Pure Human Ambition;
To Him, Who is the Source and Way of Truth;
To Every Honest Searcher After the Truth;

This Treatise is Affectionately
Dedicated.

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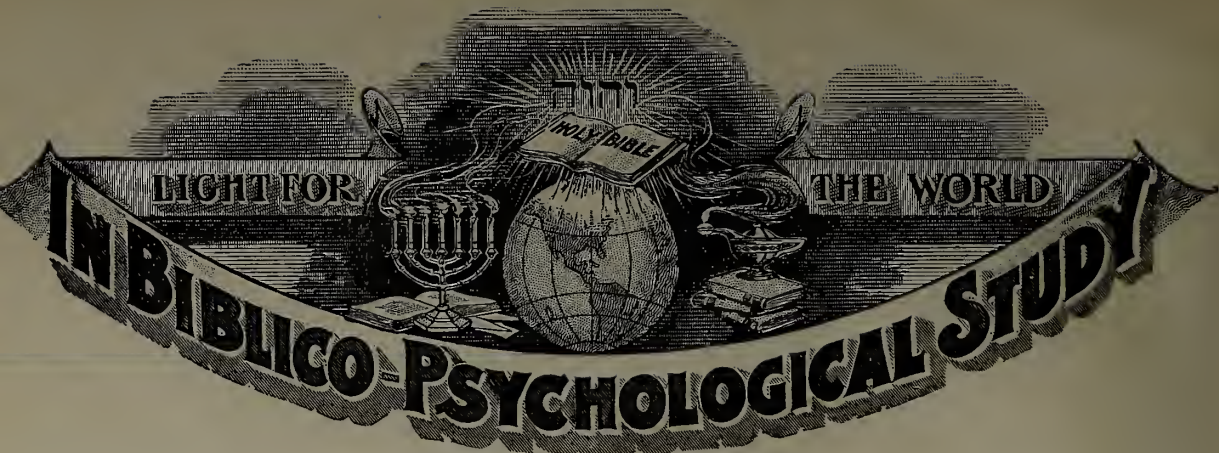
INTRODUCTION.

The symbolism of our heading, tells the story of the system of Biblico-Psychological Study, herein promulgated. Jehovah lights the world through the Holy Bible, whose teachings we interpret, in the light of true scholarship on the one hand, and in the light of the Holy Spirit, symbolized in the seven-golden-candle stick, on the other.

The course of study which forms this system, is fundamentally and vitally different from that contained in any of the many courses presented to the public on the subjects of mental, magnetic, suggestive, hypnotic and other systems of non-medicinal healing.

It is fundamentally distinctive, for we define and apply the sources of psychic power; and it is to the christian, vitally distinctive, for it logically recognizes the Divine Father and his son Jesus Christ, in the same light in which the great body of evangelical christians recognizes them.

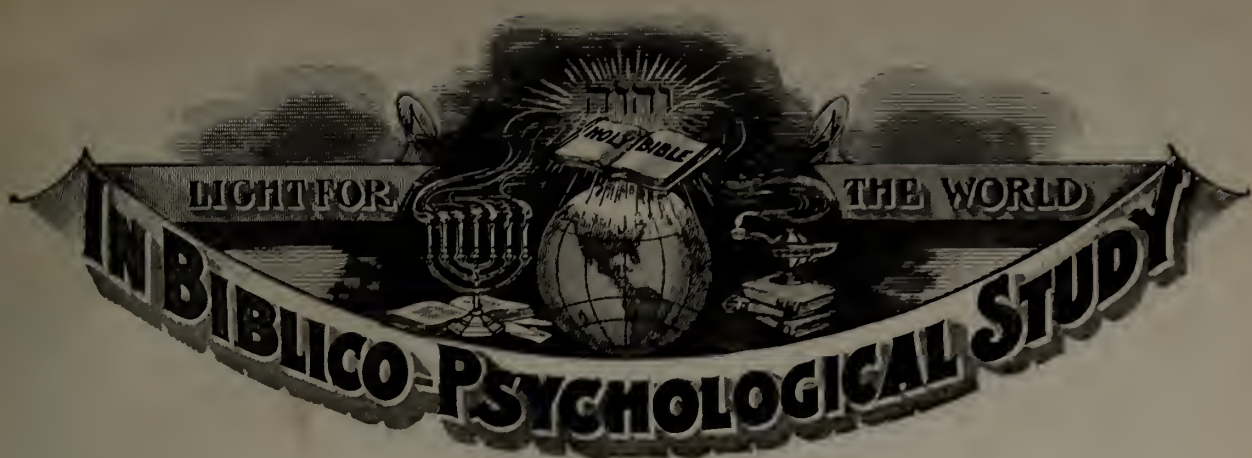
This, as the reader will see, differentiates this



system from every other, and presents, to the orthodox christian, a logical science by which to account for the wonderful psychic phenomena of this rapidly advancing age.

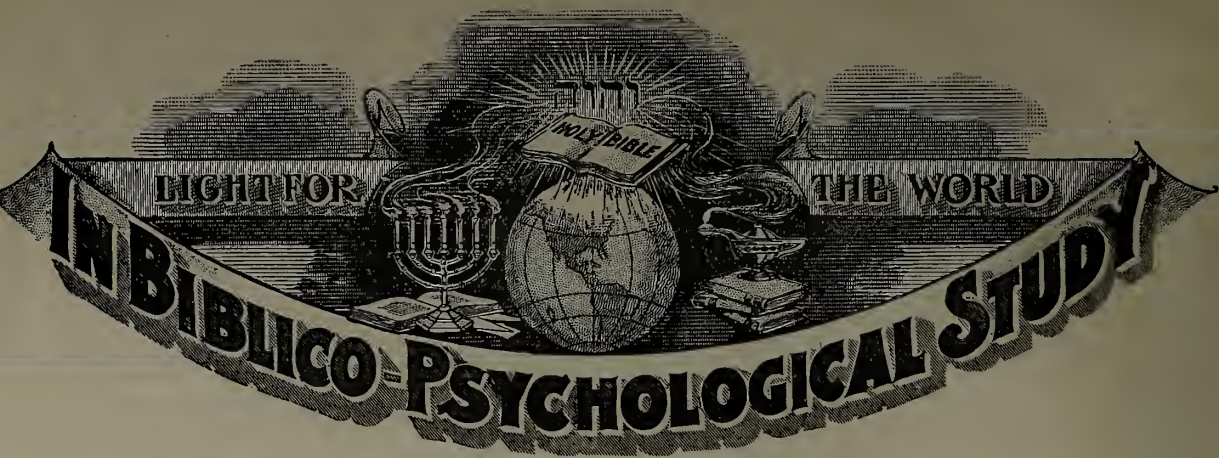
No word touching theological positions will be found in this course, which is not in strict harmony with the latest research of devout scholarship. Indeed, this is the very ground of the studies. So much skepticism has arisen during these later years regarding the truth of the Bible and the ability of christianity to do as well as to announce things, that the author has been impelled to formulate a system which is in strict accord with evangelical christianity, and yet, which will account for the psychic phenomena which have appeared so mysterious; a system, which will also enable anyone who will put its teachings into practice, to produce them, as well as to heal sickness according to God's word.

No word derogative to scientific investigation in any line will be found here. While we advocate the power of the divine in man as the most potent therapeutic agent in the world, yet we know that the effect of



matter upon matter is beyond serious dispute. The great weakness of non-medicinal systems in general is the entire repudiation of medicine in the healing of disease, and the statement that the patient must abstain from the use of medicine, or else divine power can not or will not operate. If medicine were to be used only on the basis of suggestion, it would many times be efficacious. But this is only begging the question. In the healing of disease, we should use every means known to science, either mental or material. One method does not in any sense work against the other, but they may well be used to supplement each other. Let not jealousy for credit as to which system heals, interfere. Let the one thing of supreme interest, be the healing of the patient. God is not so peurile as to think, that the use of medicine is an evidence of lack of faith in Him.

Our desire is that every student shall profit by this course. We have known students of other courses who, while they have read the courses, have not been, able to practice, hence it has been of no use to them and was just so much money thrown away. To the end



that this course may produce the best results, we append at the end of each study a series of examination questions. No guarantee of any kind is made to the person purchasing this system who does not answer these questions in such a manner as to show that he has a good comprehension of the subject. On the other hand, we guarantee that every one who will so master it, will be able to practice healing successfully.

Our effort has been to eliminate every unnecessary word, so that the busy man can get the contents of the book without reading a mass of verbiage.

Bear in mind, that while we have successfully practiced the healing of disease according to the principles laid down here, we do not profess to be possessed of any powers, other than those common to every man or within his reach. We believe most devoutly in the divine and supernatural power possessed by every person, a proper understanding of which will enable him to so use it as to produce supernatural results.

THE AUTHOR.

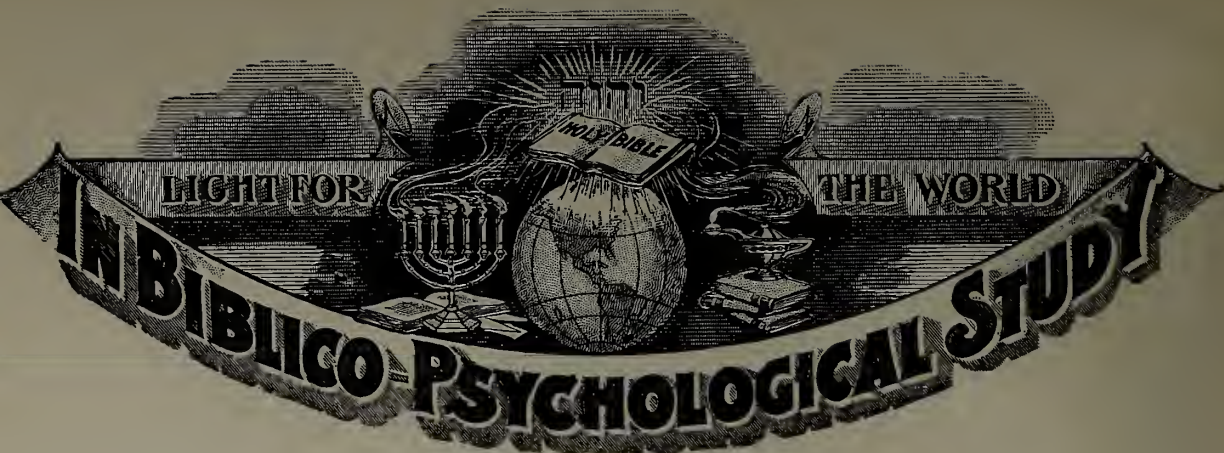


THE SEARCH AFTER THE TRUTH.

Study I.

Let us beg of you at the outset, to come to the study of this important subject with the earnest desire to know the truth for the truth's sake, and not merely with that morbid curiosity which has prompted many a man to put his money into courses of study which have vainly promised to reveal to him all the occult qualities and hidden powers of human life. We would rather refund your money now than have you begin this course from the prompting of such a motive.

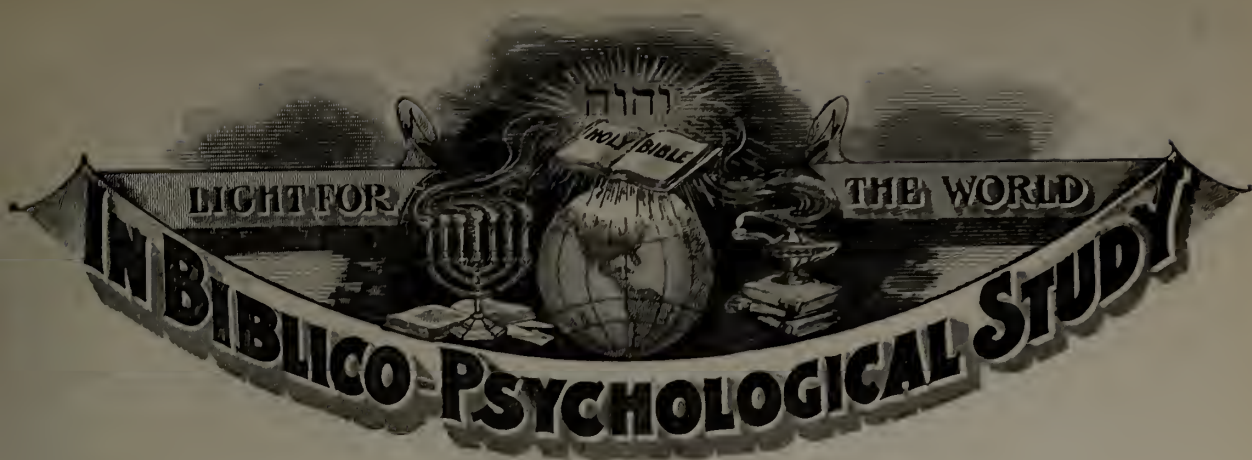
Mere curiosity is one of the most useless elements of life and its development is most to be deplored. It was this faculty, according to the ancient mythology, that prompted Pandora to open the box containing countless ills, which issued forth to afflict humanity as soon as she had done so, hope only, remaining for the consolation of the race. Curiosity will draw crowds of people together. If one will but advertise the performance of a feat the accomplishment of which is plainly known to be im-



possible, the largest house will not hold the crowds who will pay admission to obtain seats.

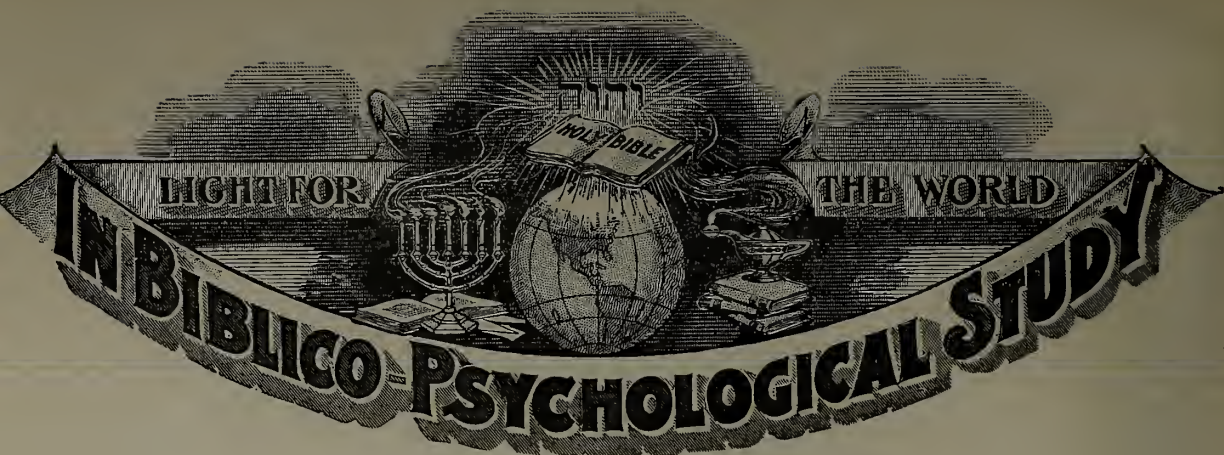
We have no desire to cater to your curiosity, in this course of study, for we ourselves are deeply in earnest. Neither do we open the course, as many courses are opened, by teaching you how to hypnotise people. But we ask you to study faithfully and honestly the basic principles of this science, and when the course is completed, you will know the real source and value of man's occult powers, and you will be able to put your knowledge to practical use; for besides being able to "lay your hands on the sick" and heal them, you will know, scientifically and religiously, why you can do this, and you will also not only be able to heal diseases at a distance, but you will know scientifically and religiously, why you can produce these results.

No one knows better than the author of these studies, the risk an orthodox theologian takes when he presents to the public in a systematic form, the results of years of study, which in their outcome compel him to take positions in advance of those usually



accepted. We have no fear regarding the language used, nor the doctrines taught, for these will be accepted, but when we come to ask for a practical application, looking for definite results in actual healing, why, then--but we will not go over the bridge until we come to it.

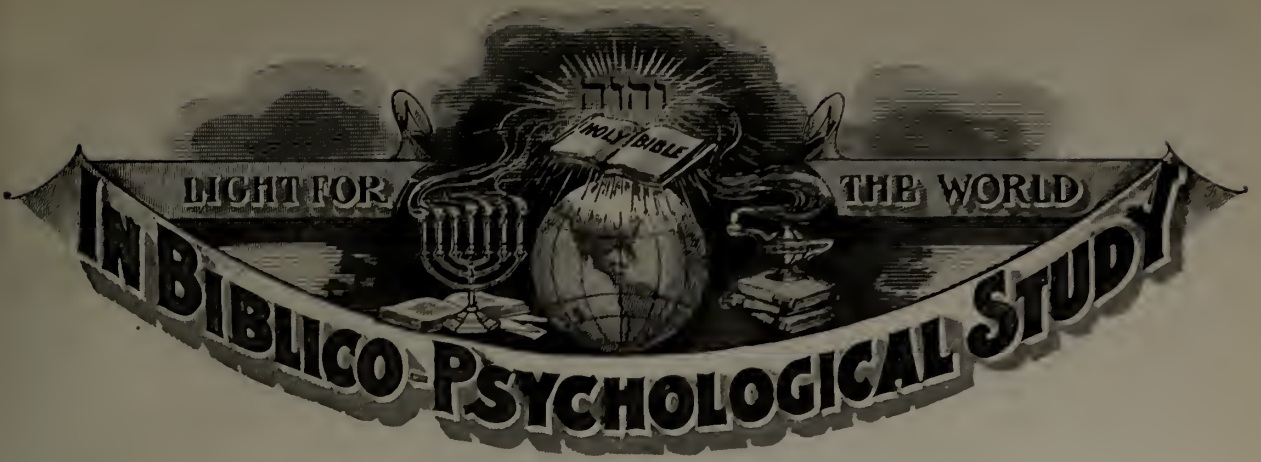
The pioneer has always been a sufferer. Roger Bacon, a monk, was a pioneer in the realm of physical science, and on account of his successes he was charged with being "possessed of the Devil", and lay in prison for ten years. When the Great Western, the first steamship to cross the Atlantic, started on her journey, Dr. Lardner, an eminent scientist, in a series of lectures, proved conclusively that it was impossible for the ship to cross the ocean; but after he had conclusively proved his hypothesis, the ship steamed into Boston harbor just the same. When Dr. A. J. Gordon, as eminent a preacher as ever stood in a Boston pulpit, started to teach that Jesus is as able and as willing to heal disease today without the aid of medicines as he ever was, he was covertly attacked, and he defended himself in his little book on "The Ministry of Healing",



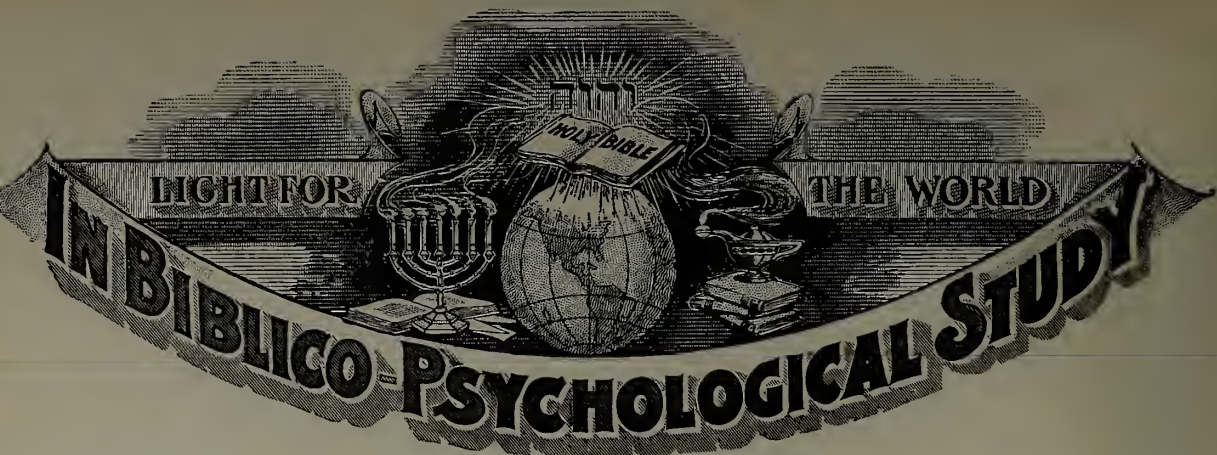
in the following language: "One who has committed himself on this subject, has several things to learn. First, that there is a sensitiveness amounting often to extreme irritability, toward those who venture to disturb the traditional view of this question. . . . Thus, a little experience has made us aware of the peril to which we have exposed ourselves of being sorely shot at by theological archers. But, being defamed, we still entreat our critics to deal kindly and candidly with us, since we desire naught but the furtherance of truth."

We, too, feel in this work, the inspiration of a just cause, and believe that the time is near at hand when christian ministers everywhere, will not only clandestinely and half-heartedly study the subject of psychic phenomena in its relation to the word of God, but they will master it, and successfully and speedily refute the criticisms of pseudo scientists on the evangelical christianity of today.

Twenty years ago, the world of physical science was a unit against non-medicinal healing. The medical journals had but one explanation for the phenomena



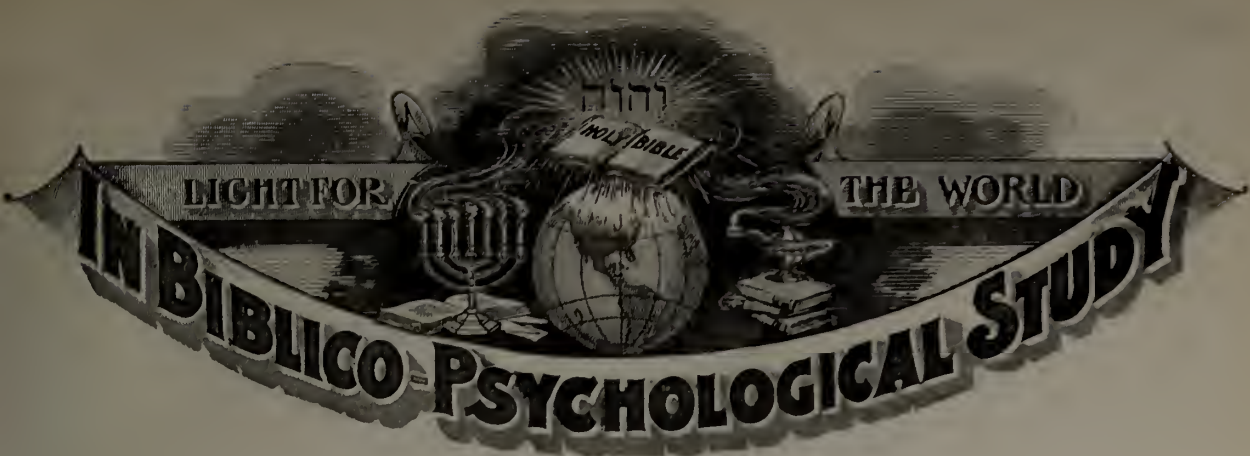
that were presented. Every case was met with a sneer: every healing was denominated a case of hysteria, no matter how positive the previous diagnosis had been, and every case was relegated to the sphere of the imagination, no matter how long the treatment with the regular physician had continued. But this attitude has now been abandoned, and, for a decade, no subject relating to therapeutics has received so marked attention from the medical fraternity as has this. Many members of the profession will not yet admit that organic diseases can be so cured, but this is simply because the study as well as the practice is yet in its infancy. They have already admitted much. By the system here advocated, piles, quinsy, typhoid fever, glaucoma and many others of the most serious ills of human flesh have been cured. It is universally admitted that mental derangement will produce organic disease: then is it too much to believe that mentality properly used will produce organic healing? Nor is it fair to ask us to take, as a test case for our system, one which is admittedly beyond the reach of medicine, as a physician recently did. It is a fact, however, that the larger number of



cases cured by our system are of that character, because sick people have not yet learned to use mental, or rather spiritual means for healing of the ordinary ills which afflict them.

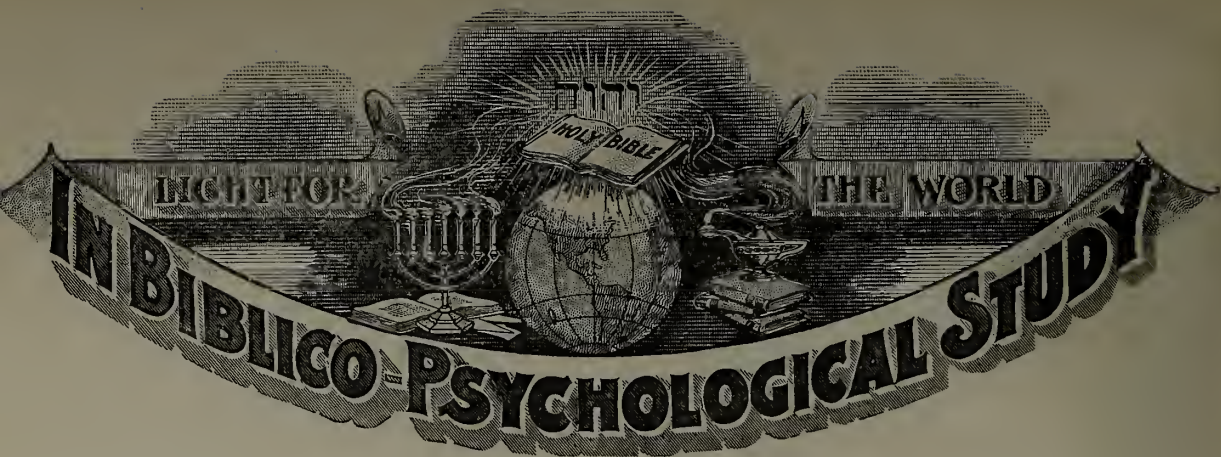
Then, we have the testimony of eminent members of the profession, who recognize not only the uncertainty of the effects of medicine, but who recognize also the fact, that the same remedies will not act uniformly on different people for the same disease. Dr. Mason Good of London, England, says: "The effects of medicine on the human system are in the highest degree uncertain." Then lately has come forward, and into the chiefest place in the surgical world, the famous Dr. Lorenz, of Vienna, Austria, declaring for bloodless surgery of the hip joint, and giving practical examples that have startled the whole world.

The church, however, has not been so ready to give up her time-honored traditions that "The days of miracles are over", "That man lost his supernatural power in the fall, if he ever had any", etc. Ridicule and abuse have been heaped upon those who have taken advanced positions. The author of these studies



was not long since in conversation with an apparently broadminded, scholarly, christian gentlemen, on this very subject, and as the conversation led into a realm with which he was not conversant, but which to us, through long study and much practical application, was perfectly clear, he, after expressing his disagreement and seeing the position in which we were both placed, hastened to say, that, "the positions taken do not prejudice me against you." Why should any man's honest investigation ever prejudice his brethern against him, but on the old ground, that the pioneer has always suffered. But the light is beginning to dawn, for we know that thousands of ministers and devoted christians are today making clandestine investigations of these things. Truth can never be hidden under a bushel, and every additional investigator only hastens the time when the light will be allowed to shine forth in all its glory.

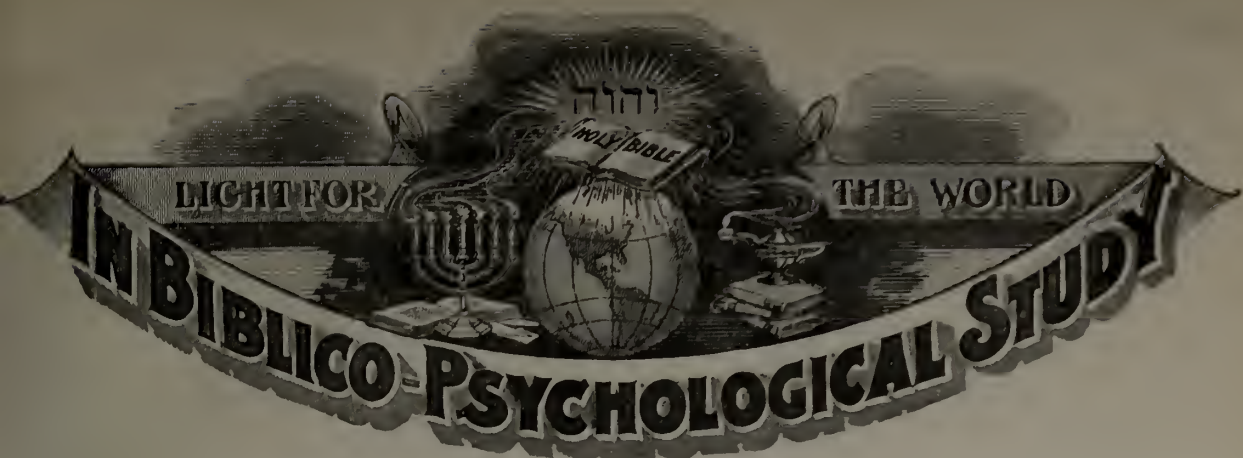
Evangelical Christianity has felt, however, and perhaps justly, that it has special reason for opposition to the positions assumed by the adherents of the new movement; positions which not only contradict many



unassailable doctrines of theological science, but positions of personal antagonism, which the true christian has felt he must resent.

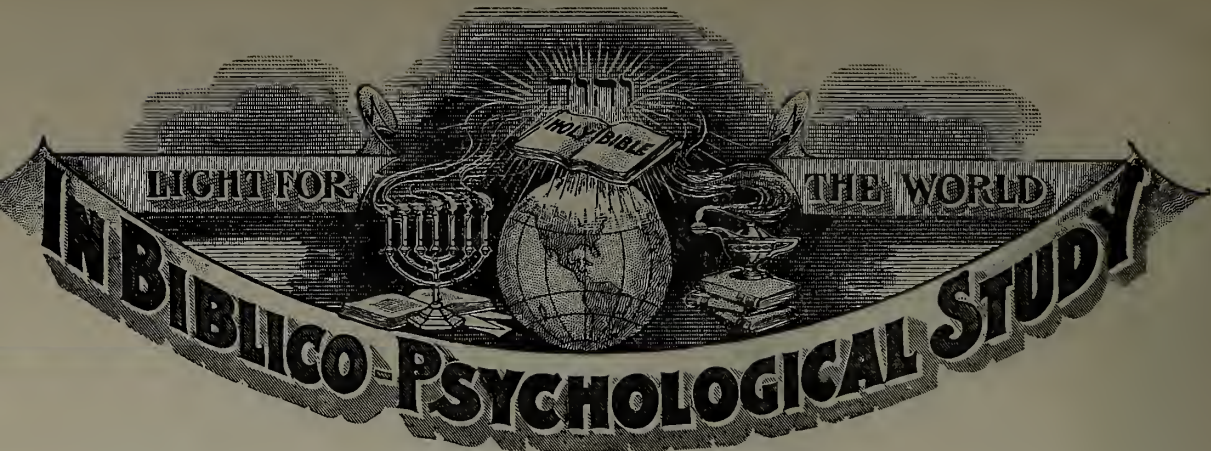
The adherents of these systems, so far as we have met them, almost universally, are possessed of peculiar religious natures, some of which are of the most intense character. Not a single case, however, have we found, of one who has studied the Bible systematically; and therefore their admittedly religious nature has no logical system on which to lean, and when they have discovered themselves possessed of such peculiar and vital powers as to be able to heal disease by the laying on of hands or other non-medicinal methods, they seem to have almost invariably felt that they must assume positions at variance with those accepted by the evangelical christian, and which, to the christian, are frequently ridiculously heterodox.

For instance:--A Denver man writes thus: "The 'I AM' is to me wisdom, knowledge, love, life and power. In this principle or spirit, I literally live, move and have my being. It is not when in the silence alone that I am conscious of his presence, but at all



hours and in every place. I really do not know that I have any other consciousness. I am aware of the fact that the 'I AM' is my seeing, my hearing, my very being. If this voice were to become silent I would become void of any kind of intelligence, so closely has the universal become identified with the individual. Now the strange part of it all is that there is no kind of religion or piety connected with this unfoldment of my inner life. I am not religious, pious, penitent, prayerful or humble." (I AM Sermons. Pg. 96.)

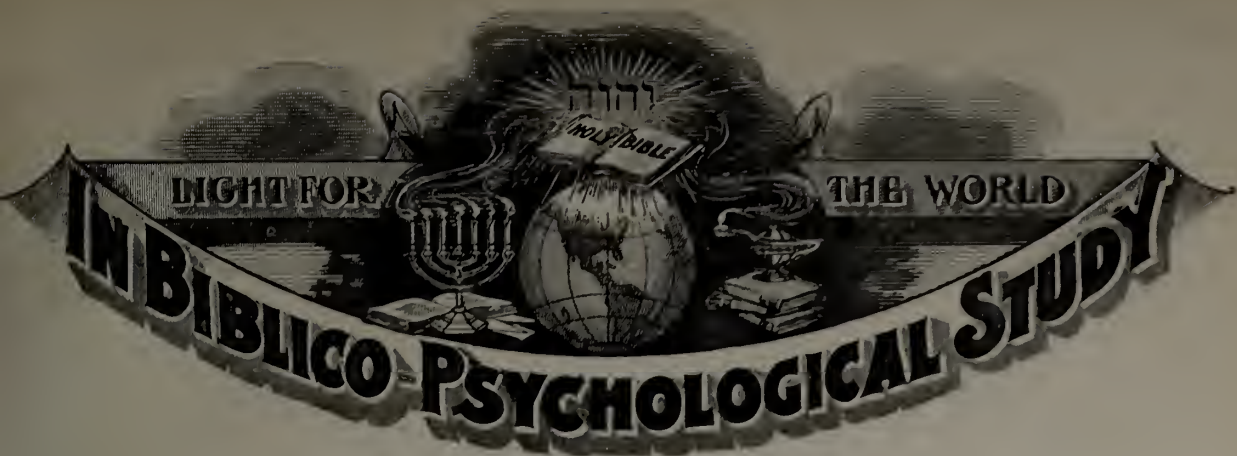
Again:--Mrs. Mary Baker G. Eddy says: "The divine metaphysics of Christian Science, like the method in mathematics, proves the rule by inversion. For example: there is no pain in Truth and there is no truth in pain, no nerve in Mind and no mind in nerve, no matter in Mind and no mind in matter, no matter in Life and no life in matter, no matter in good and no good in matter. Man is that which has no separate mind apart from God,--Man is incapable of sin, sickness and death, inasmuch as he derives his essence from God



and possesses not a single original or underived power."

Another antagonistic illustration may be found in a paraphrase of the position of the so-called school of New Psychology, as follows:--"God is a law, a principle of life. God is mind. God can not be personal, for we can not conceive of personality apart from matter. Man is divine, a divine being, and part of God, and may know, and possess all of God's attributes of healing and helping. The kingdom of God within, God in, solves the problem of man as God's instrument. How does He reveal Himself? By throwing off power to man? No, man is himself the revelation. Man is God expressed, not God revealed through or to man, but man is himself the revelation. We are all in God. We are part of God." These sentences are quoted verbatim, from a series of private lectures, which the author took from a New Thought leader, and may therefore be accepted as fairly representing that school of thought.

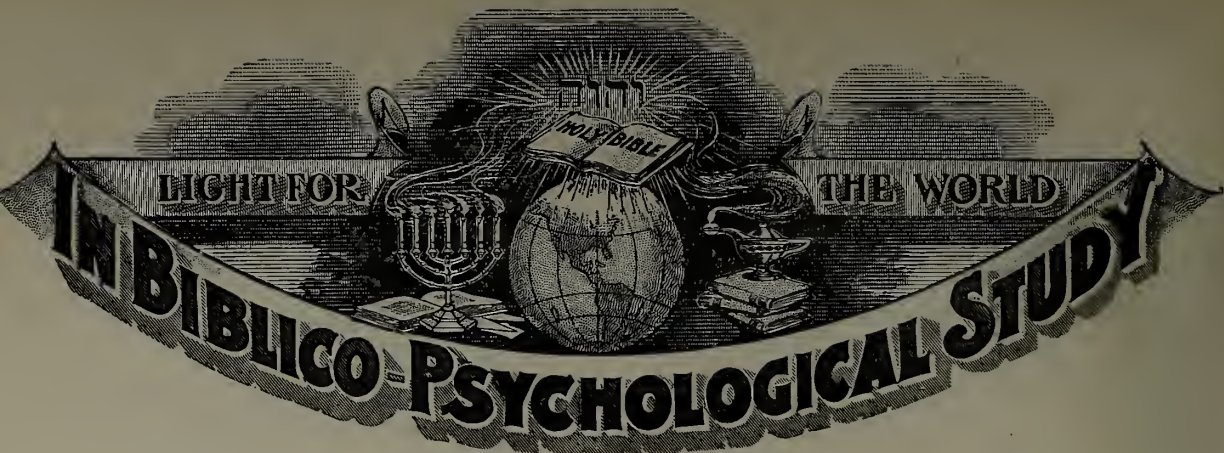
Such attitudes as appear in these three illustrations, and these are but samples of hundreds which might easily be quoted, are so repulsive to the average



christian, that when he hears them he indignantly turns away and refuses to investigate further, for he feels himself insulted and the very ground of his faith assaulted. We must not do this, however, lest we do a great wrong to truth; for if there is any kernel of truth here, and there is, then we must be courageous enough to search for that truth, even though we have to wade through bog and mire to find it, and having found it, present it pure and clean to our fellowmen.

Here, then, between these two fires, offended orthodoxy and aggressive heterodoxy, we stand. We do not know what may be in store for us, for, so far as we know, no one has attempted to formulate and publish a system such as is found in this course and label it "Orthodox". So, with only the inspiration of a glorious cause, and "desiring naught but the furtherance of the truth", we accept the position forced upon us, by years of consecrated study and the most unequivocal demonstration, of being a pioneer, in presenting a working hypothesis for evangelical christianity along the lines of non-medicinal healing.

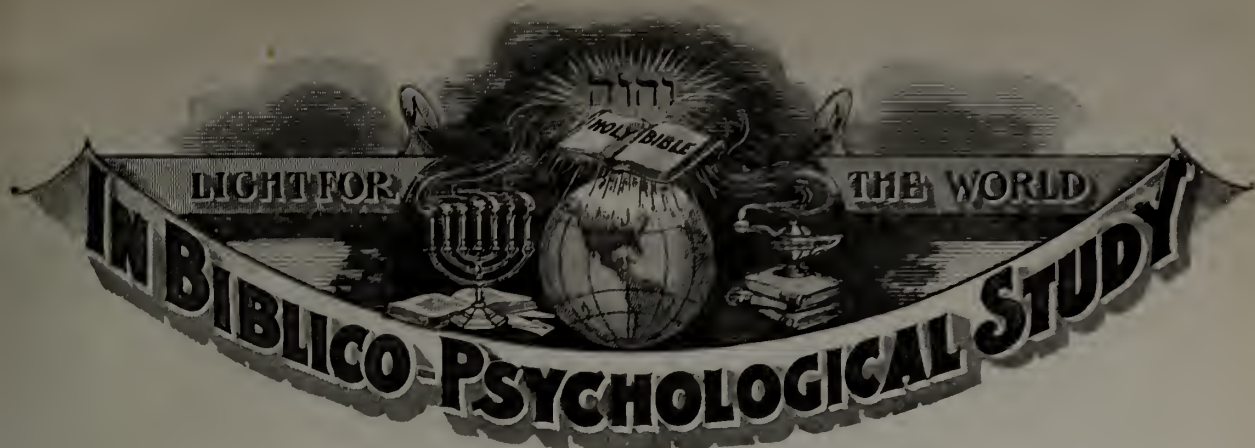
Now, as a further thought, in this first study, and one



which must be allowed to sink down into your soul, let us say just a few more emphatic words regarding TRUTH; its importance, our prejudices regarding it and the necessity of the student's being willing to pay the price for its attainment.

Words seem altogether inadequate to express the vital importance of this part of our first study. The old saying, "Heaven sells all blessings, effort is the price", is eminently true of truth, so let us meet the issue fairly and not shirk its responsibilities when they appear before us.

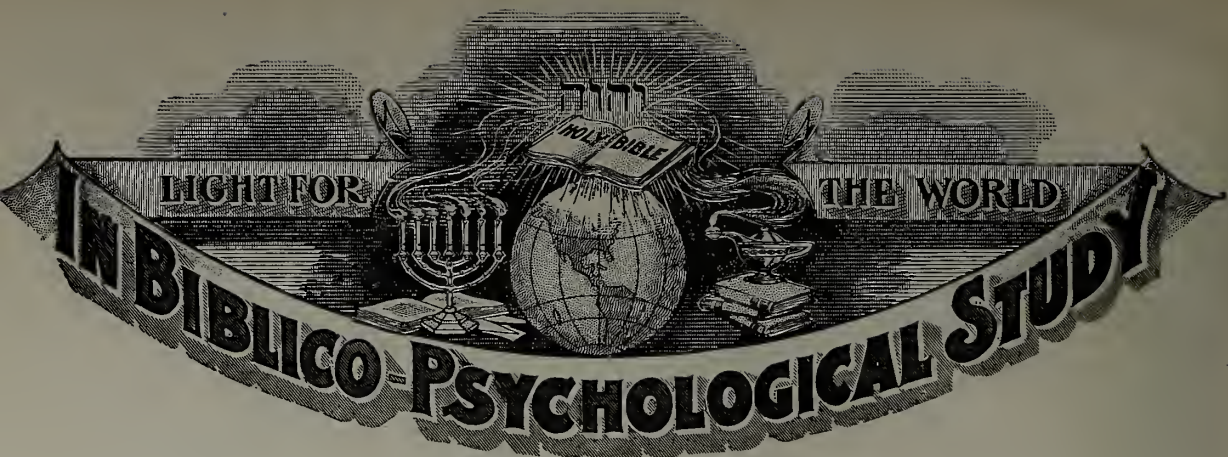
In the search for truth our primary proposition is a self-evident one, viz: To be successful, the search after truth must be made in the realm of the particular truth for which we search. It is useless to expect to catch fish in a rain barrel. It is useless to search for gold in a coal mine. We must enter the realm of truth if we will learn the force of the postulate upon which these studies are based, viz: "Truth is ever in perfect agreement with related truth." A truth regarding a business transaction may not be related to a spiritual truth, hence these two truths need not



agree; but where two truths are related, they must stand in agreement. For example: The Bible, interpreted according to the tenets of evangelical christianity, stands related to the human spirit; the science of psychology, with its teachings regarding the power of mind over matter, stands related to the human spirit: then, so far as these two sciences being true, are so related to the human spirit, the teachings of the one must agree with the phenomena of the other.

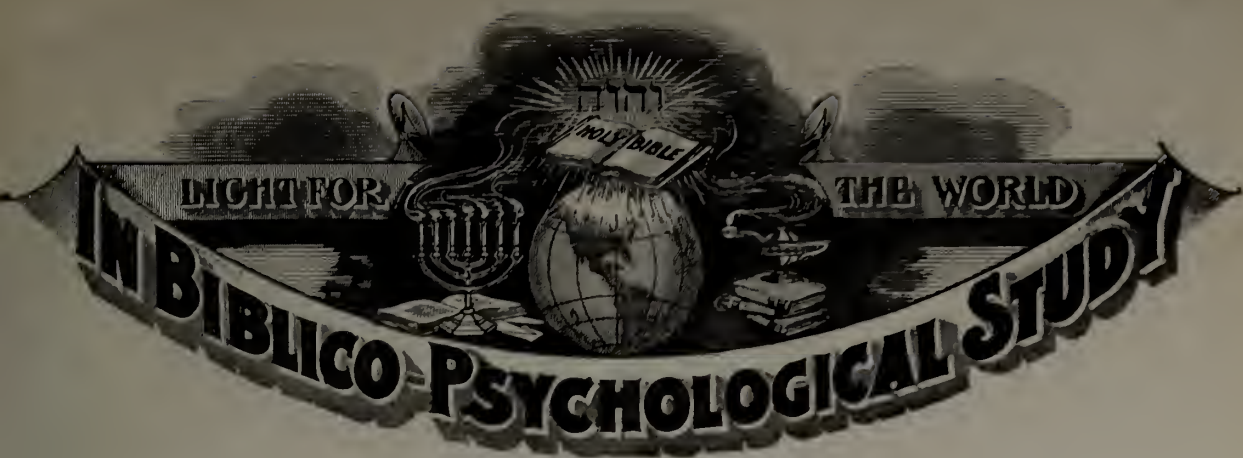
At the very outset of our search after truth, we find ourselves circumscribed by a thousand conditions.

(a) We are circumscribed by our early training. We took an old minister, whom we respect supremely, into our study, and read to him the theological basis of this course. He had been out of the schools many years and was not acquainted with newer thought. He shook his head, and saying, "I do not know," went away. We took a college president into our study, and read to him the theological basis of this course. He said: "You are right, you are right," and any person who knows the gentleman to whom we refer, knows that he would say with



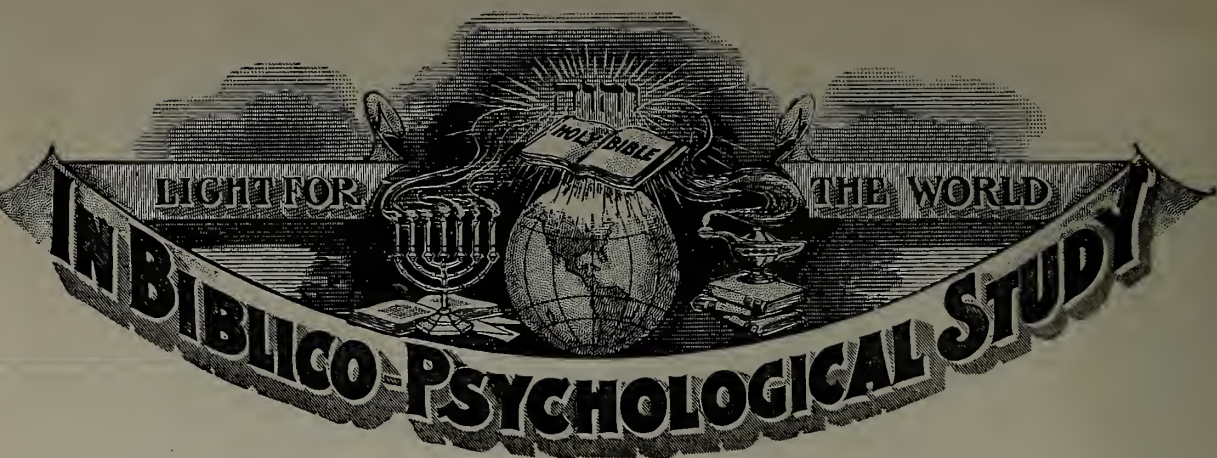
equal force, "You are wrong", if he believed it. The old brother could not unlearn. He was circumscribed by his early training.

(b) We are circumscribed by our desires. "I want to know truth", said a gentleman who has spent hours at a time in my study, "but I do not want to be religious." We can know anything only by experience. We BELIEVE on evidence, but we can KNOW only on experience: so that if search for a spirit truth leads into the realms of religion, then we must be religious in order to discover that truth. This is what Paul means in 1 Cor. 2:18, when he says: "Spiritual things are spiritually discerned." The great trouble with people is, they have not the courage to press the investigation. "I want to be humane and benevolent," said he, "but I do not want to be religious." Then, like the traveler in the Alps who wants to know the condition of a certain canon, but who is afraid to traverse the narrow pathway leading to it, he must content himself to take the word of the guide who has been there, and the best he can say is, "I BELIEVE the story he tells me." He can never KNOW until he has the courage to traverse the dangerous pathway.

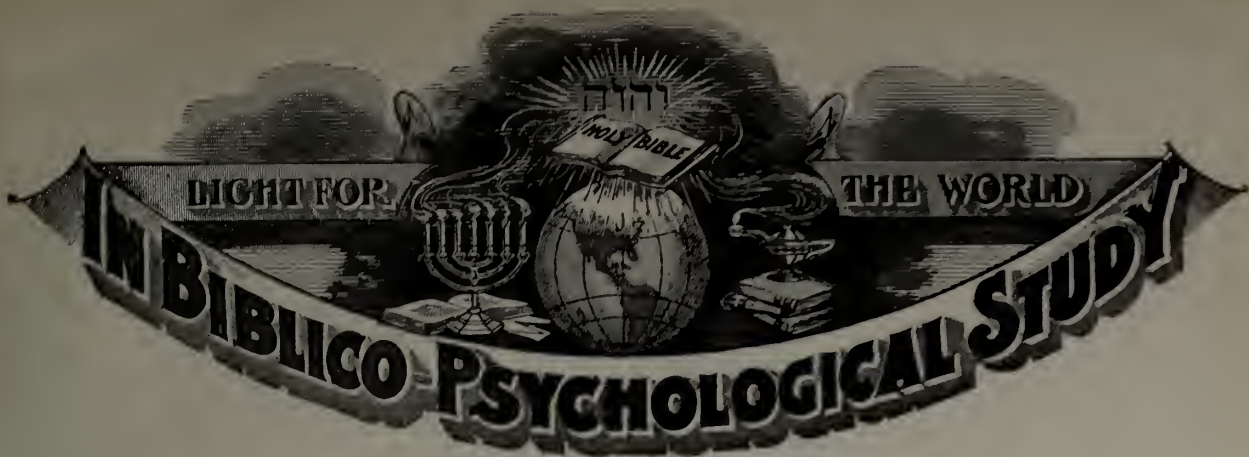


(c) We are circumscribed by our prejudices and bigotries. Would you, reader, being an orthodox christian, be willing to learn a TRUTH from Madam Blavatsky, the oracle of theosophy? Would you be willing to learn a TRUTH regarding future life, from a spiritualist? Is not the cross of Jesus the glory of every christian? Why, then, do we never see one on the steeple of a protestant church? It is because of your prejudices. You say, "The Roman Catholics have appropriated it, let them have it." But, we ask "Why," again, just the same. So, Christian Science and John Alexander Dowie have tried to monopolize healing without the use of material remedies, and you say, "Let them have it." You are greatly shocked if any one calling himself orthodox, says, that God is as able and as willing to heal disease today as he ever was, and in the same manner. Now this is what we contend for, only, we say further, that Christian Scientists have scarcely learned the A B C of the healing art, because there is so much truth they refuse to recognize.

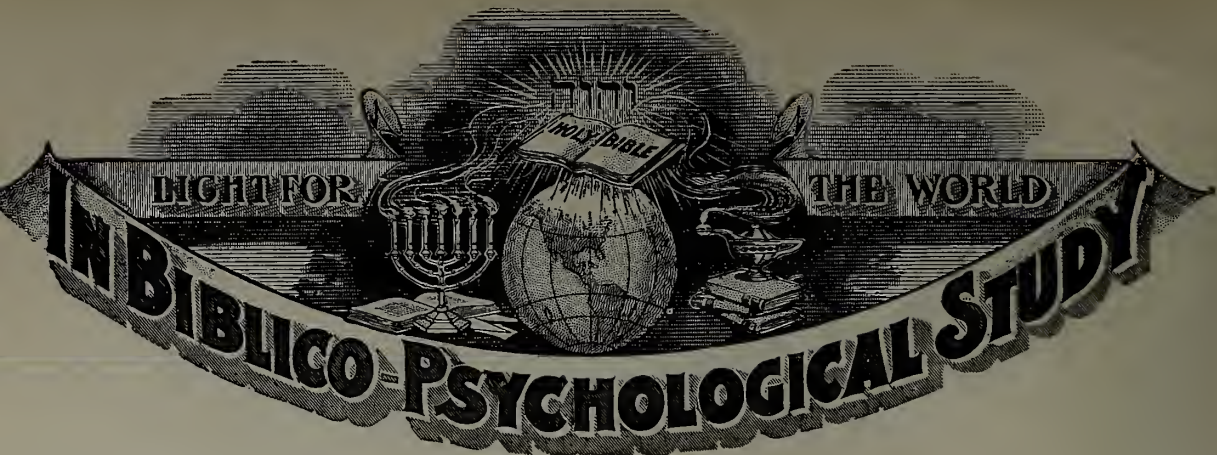
Now, as a final word for this study, let us say, there are principles which must be discerned, and much hard



work which must be done, ere the searcher after truth will complete his work. There is a price which every successful searcher must pay before he can learn the high truths of the spirit, though we promise you there is constant joy along the way. That price was established long ago by our great Master himself. Here it is: "If any man will come after me, let him deny himself, take up his cross, and follow me." (Matt. 16:24.) Here are three conditions. The first is SELF-DENIAL. No investigator prompted by selfish motives has become great. He must rid himself of his prejudices and bigotries. Jesus "emptied himself." (Phil. 2:7 Revised Version.) The second condition is this: He must "Take up his cross." He must work, he must study, he must be willing to "endure hardness as a good soldier of Jesus Christ." (2 Tim. 2:3.) The third condition is found in these words, "And follow me." Yes, he must follow Jesus into the realm of purity in thought, word and deed. He must follow Him in prayer and meditation, both in that of the glory experienced on the Mount of Transfiguration, and the prayer of the sorrow of the garden of Gethsemane. He must be willing,



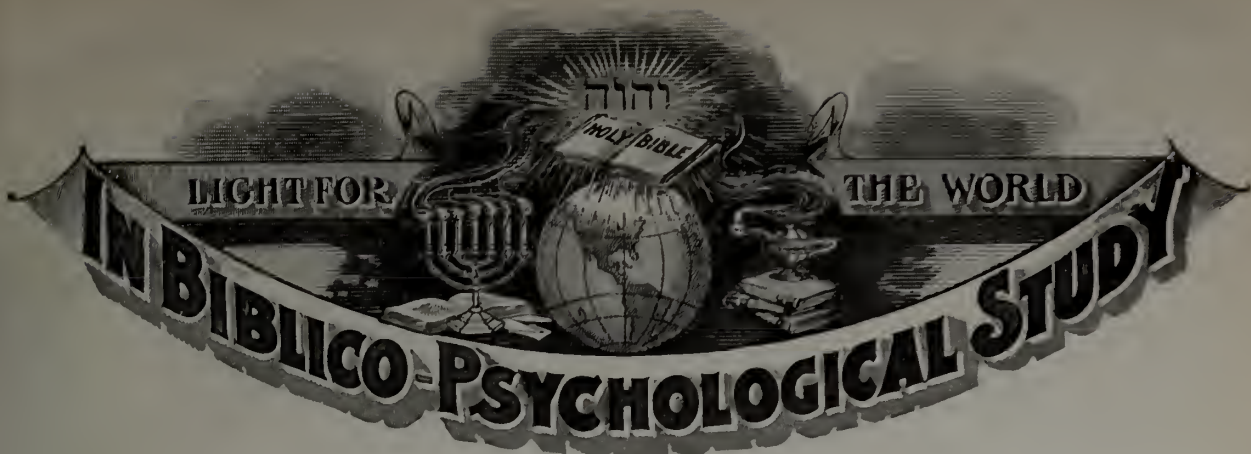
to "follow" him, even to the spending of the whole night upon the mountain top if necessary. This was the method He pursued, and shall the disciple be greater than his Lord? Earnest, self-denying consecration, then, to a great cause, must be our watchword in this search for the truth.



EXAMINATION QUESTIONS.

Study 1.

1. In what two ways is this course different from all other non-medicinal courses?
2. In what spirit must the student approach this study, in order to derive the benefit promised?
3. Show something of the change of front, which the medical profession has adopted toward this method of healing.
4. What does Dr. Mason Good say of the use of medicine?
5. What have been some of the causes which have withheld the church from accepting the advanced positions?
6. Write an opinion of the three quotations made on pages 12, 13 and 14.
7. Give the postulate regarding the truth upon which these studies are based, and briefly discuss it.
8. State the two leading propositions which are laid down regarding the attitude of the searcher for truth.
9. Name some of the ways in which the searcher finds himself circumscribed; with personal experiences if you have them.
10. Discuss the price which the searcher for truth must pay.



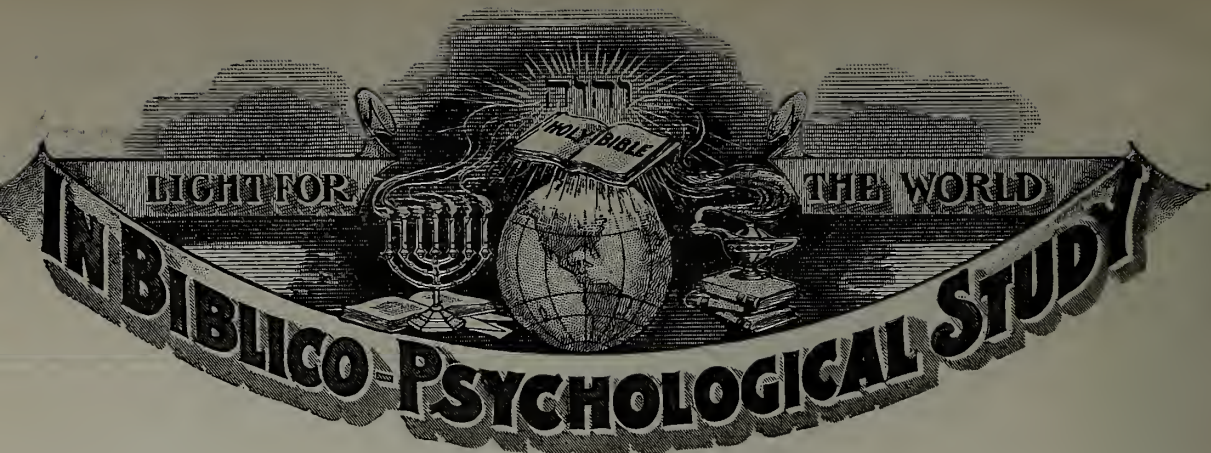
THE BIBLE AND HOW TO STUDY IT.

Study 2.

The finality of this, the second study of this series, is well contained in the expression of the great Apostle Paul: "The Letter killeth but the Spirit giveth Life."

The Bible is the one book which has withstood all the assaults of its enemies, and has been a constant boon to humanity; the book, the very name of which has cheered many a heart, and the message of which has come as a healing balm to many an aching breast. It is admitted by its critics, that as a literary work it stands without a peer, while the adversaries of the religion it portrays have always given the moral teachings of the Bible the supremest place, and quote, as the highest axiom of moral ethics, the Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them."

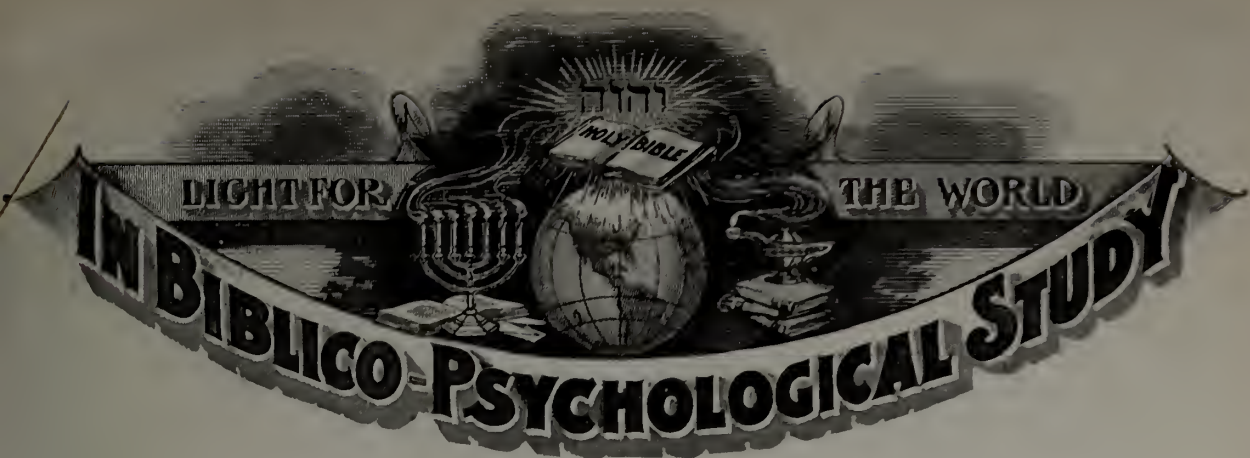
The Bible is generally accepted in so-called christian lands, as the Word of God, though with many varied interpretations. To us, it is the record of the successive revelations of God to man: revelations of



his own being, and of his dealings with, for and toward man. Much is not direct revelation, as we shall see, but though given by symbol or parable, or even fable, still in a vast sense the Bible is the revelation of God to man. Dr. Lyman Abbott, in this connection, has said: "The Bible is not a book in which fifty or sixty writers tell what religion is, but it is the record of their religious experiences, a record of their consciousness of God." Dr Abbott's statement is in perfect accord with ours, except that his is made from the human, while ours is made from the divine point of view, a view which we may be pardoned for saying, is, we believe, the vastly superior one.

The content of the record of these successive relations, reaching over a period of four thousand or more years, is, of necessity, of the most varied character. It presents to us a panoramic view of the religious experiences manifest in the lives of men, at various periods of human history, and culminates in the history and teachings of Jesus and his apostles, which we find recorded in the New Testament.

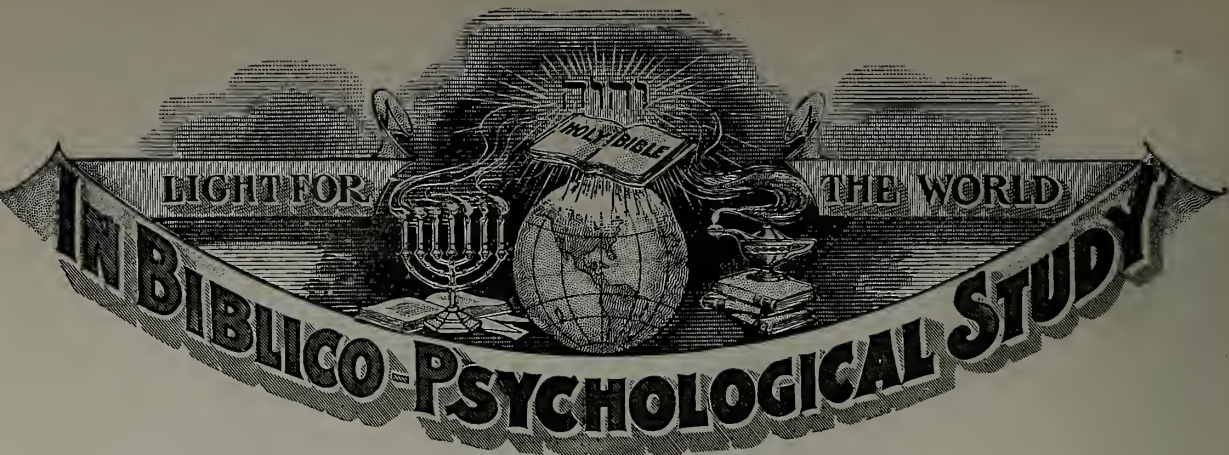
Of the earlier history of mankind, little is known,



and there are broad stretches, covering thousands of years, which refuse to reveal themselves to us. Modern investigation is revealing much biological data new to the world, but after all, we can sum up what we know of early man in a few brief sentences.

From the days of Adam (and I use that word in its broad literal sense, a man,) to the days of Noah, we see humanity turned away from God, and the spirit of the age was the spirit of violence. Noah's preaching was in vain. Violence, with every man's hand turned against every other man, is practically all we can read of that long period, which the writer Genesis sums up in these words: "And God saw that the wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually, and it repented the Lord that he had made man." (Gen 6:56.) So broad has the modern mind become, that men are denying that the fall ever took place, but this condition, as described here, was Adam's legacy to the human family. Of this we will make a careful examination in Study 3.

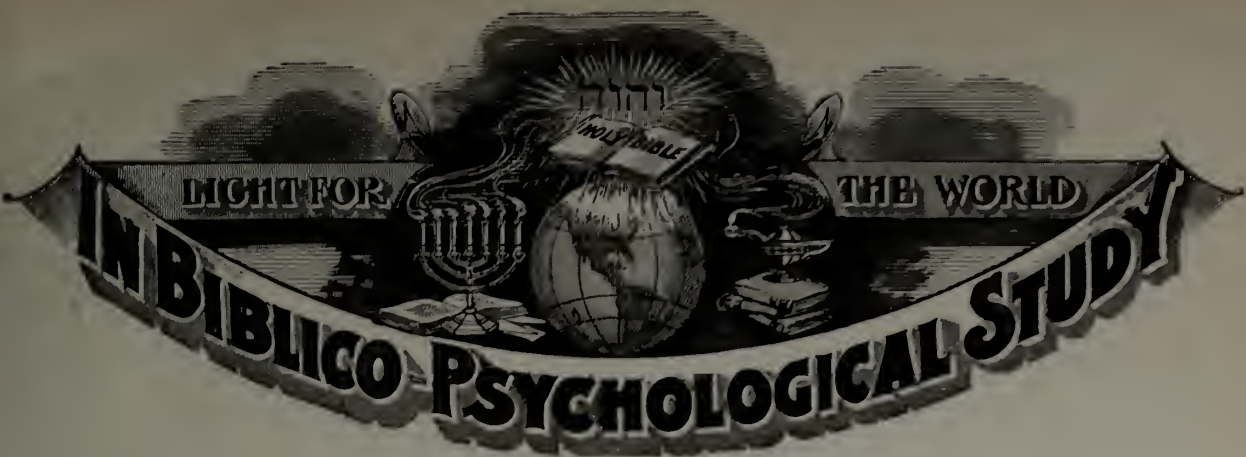
In Noah, humanity had a new beginning, and in him, too, begins the great spiritual evolution of mankind.



Here begins the spiritual panorama, and Abraham is the climax of its first evolutionary period.

A conception of the personality of God began to dawn on humanity, when He made his covenant with Noah (Gen. 9:9); and monotheism, as its necessary offspring, was born, and Abraham, as its first great representative, was sent forth. Called from his own land, he was directed to a land that he knew not of, and upheld by the promise, that: "In thee and thy seed shall all the nations of the earth be blessed," the record says: "Abraham believed God, and it was counted unto him for righteousness." He, and his seed, preserved the monotheistic idea from that time forward, indeed from them we received it.

The next period of this panorama, was the rise of the first distinctively theocratic government based on the idea of monotheism, that is, a government in which God is recognized as the supreme ruler. In this theocracy, in which Moses was the divine representative, the world had its first illustration of national monotheism. In all the ups and downs of Israelitish national life, this idea held sway, and when their



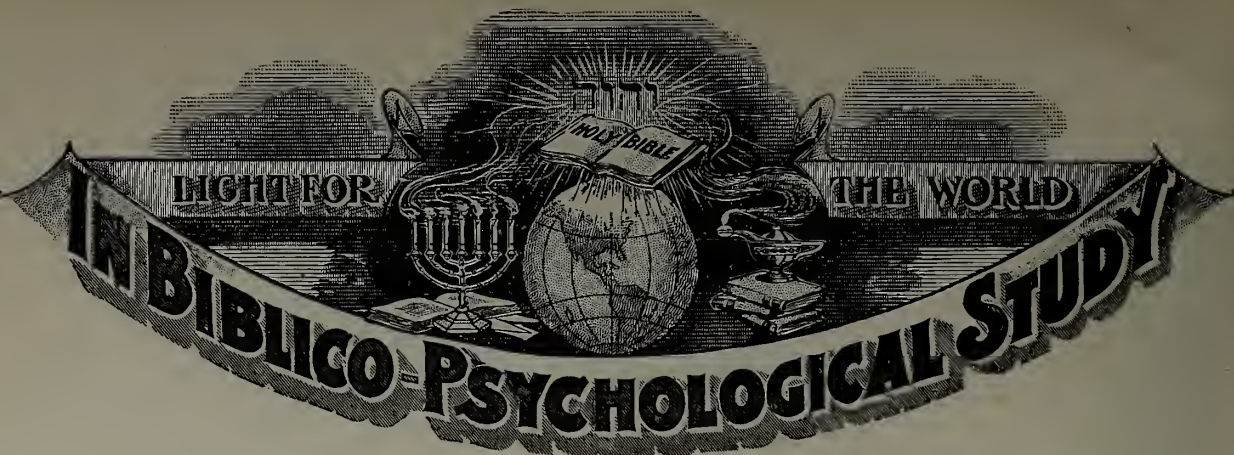
national identity was destroyed, they bequeathed monotheism to us as a rich legacy.

David is the representative of the next period. The spirit of the time was one of extreme bigotry and narrowness. In David, we see the first widening. God was represented as possessing all the characteristics of narrowness and jealousy of the people, and the Psalms contain the first note of sweetness in, "The Lord is my Shepherd."

Isaiah, as the great representative of another period, voices a still wider sentiment which is for the first time universal. "I will give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth."

The next great period begins with Jesus Christ, whose distinctive teaching was the Fatherhood of God, and whose word is freely regarded as the message of God to us.

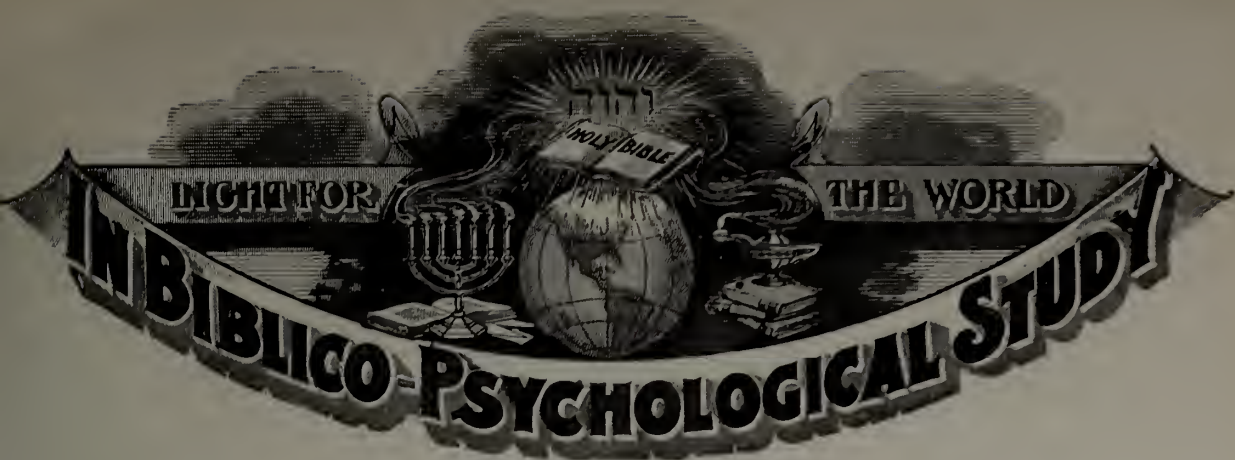
The future holds in its bosom new and greater revelations of the love and provision of God for man, and these revelations may not be very far off. (I John 3:2.) "Beloved, now are we the sons of God, and it doth



not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

Now, as to the character of the content of the book, and how we shall interpret it.

The Bible is varied in its character; much is direct revelation, much is history, much is poetry, while it also contains pure allegory, fable, romance, and adventure. For example: "Thus saith the Lord", is often spoken in the most absolute sense. Then we have a clear and comprehensive history of the Jewish people, the sweet poetry of the Psalms, and the wonderful poetic imagery of the Canticles. Whether we look upon the account regarding Job as history or parable, it contains glimpses of human nature, which are not excelled in literature. Who can read of the coming of the three friends Eliphaz, Bildad and Zophar, noting their excessive grief, and not be stirred to the depth of his soul? "And when they had lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every man his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him,

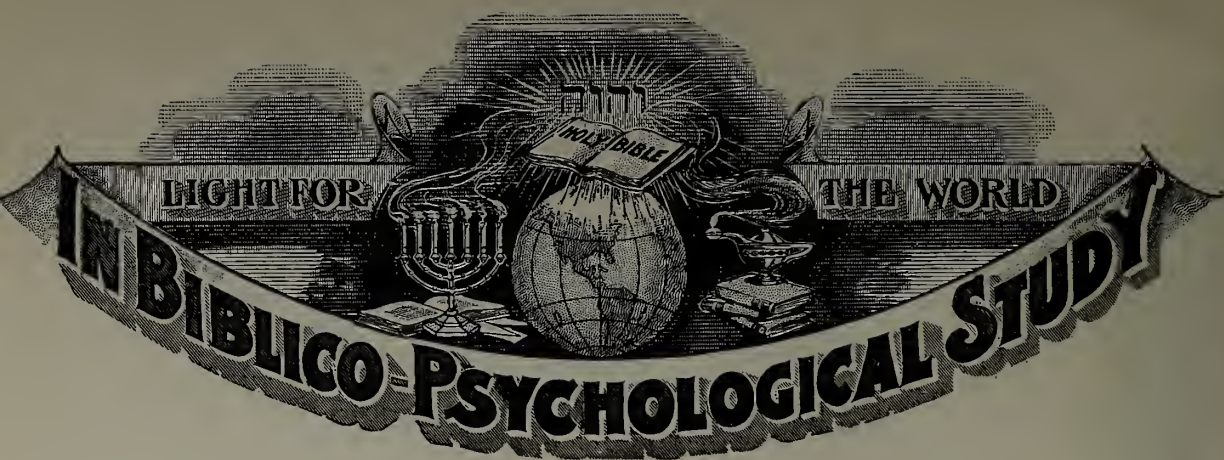


upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief it was very great." (Job 2:12-13.)

The adventures of David and Jonathan are most entrancing to lovers of that class of literature, while the story of Ruth and Boaz stands forth prominently among the best of the world's romances.

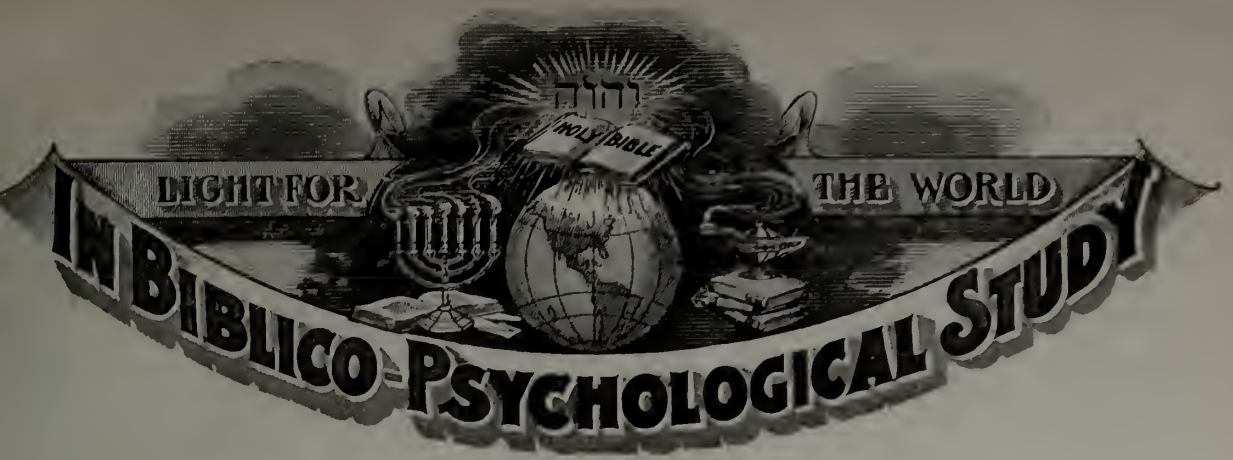
The teachings of Jesus are particularly unique and stand in strange contrast with the parrot-like utterances of the scribes. In this respect the Sermon on the Mount is monumental, in showing that the outer life may count for little, but the inner life, the character, is supreme and endures through eternity. His parables deeply touched his hearers by their wonderful forcefulness, and yet they were ever so simple that the commonest listener could easily discover their startling applications.

There are passages in which the writer states his own private judgment, and expressly says so. For example, Paul in 1 Cor. 7:25, says: "Now, concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to



be faithful." Not only is this true, but everywhere the writings take on and manifest the individuality of the writer. One can as readily distinguish between the writings of Paul and John, as between those of Dickens and Shakespeare. The very vitality and fibre of the ancient language in which the Bible was written, defy obliteration, even by rendition in the modern vernacular found in the Twentieth Century testament.

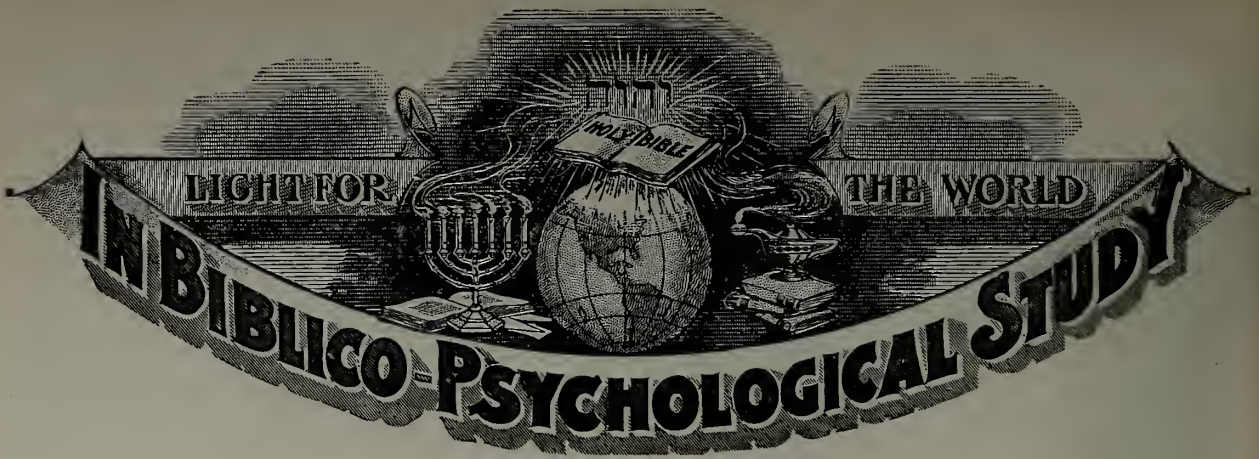
Many passages are clearly local in their application. "Arise, take up thy bed and go into thine house," spoken by Jesus to the man whom he had healed, has no possible application to us, yet such passages have been allegorized until there was a time when the public was being taught that everything in the Bible had some direct or hidden spiritual meaning which an expert could readily discover. The seamless coat that Jesus wore was represented as being typical of church unity. In the miracle of the feeding of the five thousand (Mark 6:40) Jerome saw the lad with the five loaves and two fishes, as representative of Moses, with the five books of the Law and the two tables of stone containing the commandments; while Origen saw, in the reclining hundreds, con-



secration to divine service (hundred being a sacred number); and in fifties, to have some reference to the forgiveness of sins, through some mystical allusion to the year of Jubilee.

Whole books have been written, and entire publishing plants have been sustained by the production of this class of literature, from which profound students must ever turn away, and often they have turned away altogether from studying the Bible. Thousands of passages there are, however, which are as wide-reaching in their application as humanity, and as enduring as eternity, prominent among which we quote, Math. 11: 28, John 3:16 and John 14:1.

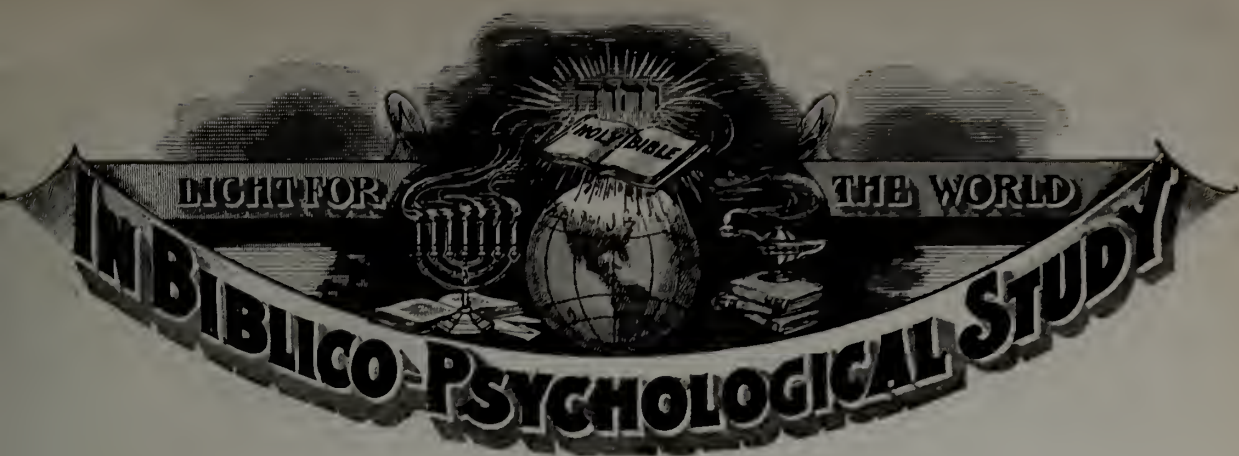
The spirit of the times when the books were written, also enters into our interpretation of the Bible, as an important factor. We see the God of Moses' time represented as being possessed of all the cruelty, vindictiveness, and weakness of the people of the period, while the men, whose biographies are given, were some of them drunkards, some were liars, and nearly all of them were polygamists. Their worship of God corresponded with their conception of Him, and was of a most



servile character, because it was born of the fear of the consequences of evil doing, which in their judgment of one another, was usually death.

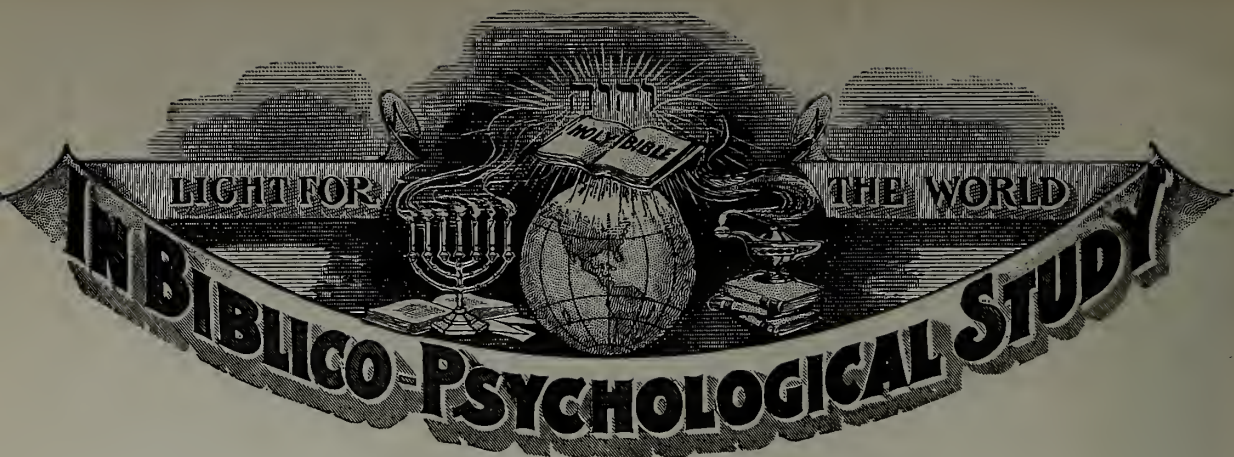
This was the lever Robert G. Ingersol used with such effectiveness in his attacks on the Bible. These incongruities he held before his hearers, and made them appear more grewsome than they seem, simply because he could not see far enough to know, that RELIGIOUS CONCEPTIONS AND EXPERIENCES UNDERWENT, DURING THE LONG PERIOD COVERED BY THESE WRITINGS, AS GREAT AN EVOLUTION AND DEVELOPMENT, AS HAS ANY OF THE OTHER FACTORS WHICH GO TO MAKE UP THE SUM TOTAL OF HUMAN LIFE. He said but little about the New Testament, in which occur the more recent writings corresponding with the more advanced stages of civilization; and which present God to us as possessed of all these characteristics which are most lovely, which in turn have produced in the human heart the fruitage of a new, a nobler and a better kind of worship.

The book, as we have it, has, in coming down through the ages, come through the hands of many enthusiasts, and by this means many copies having been made, many phrases,



and in some cases, whole verses have been added, either through carelessness, or, what is more likely, to substantiate and present divine approval for some controversial dogma or doctrine. Such a passage is found in 1 John 5:7: "For there are three that bear record in Heaven, the Father, and the Word, and the Holy Ghost: and these three are one." Notwithstanding the great Trinitarian controversies of the early centuries, this passage is not found in any manuscript earlier than the eighth century. It was evidently added, by some strong adherent of that doctrine, and the wording of the preceding verse made a good place for its insertion here. Historians are perfectly agreed that its passage is an interpolation, and it has been omitted from the revised version.

Another thing with which the bible student has to contend, is the change that is constantly going on in modern language. The following from "The Life and Growth of Language," by Whitney, will well illustrate this thought: "Let us look, then, at a verse from the Anglo-Saxon gospels, and compare it with its modern counterpart:



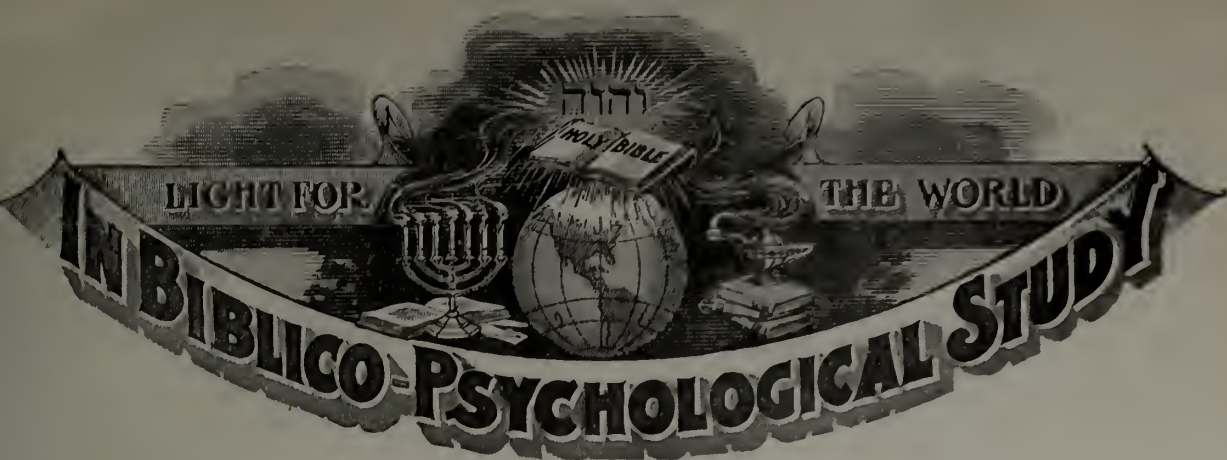
Se Hoelend for on reste-doege ofer aceras; sothlice his leorning-cnihtas hyngrede, and hi ongunnon pluccian tha ear and etan.

No ordinary English reader certainly, would understand this, or discover that it is the equivalent of the following sentence of our modern version: "Jesus went on the sabbath day through the corn, and his disciples were an hungered, and began to pluck the ears of corn and to eat." (Math. 12:1.) And yet by translating it as literally as we can, we shall find that almost every element in it is still good English, only disguised by changes of form and of meaning. Thus:

"The Healing (one) fared on rest-day over (the) acres; soothly, his learning-knights (it) hungered and they began (to) pluck the ears and eat."

Numerous instances of such cases may be found where obsolete words, or at least obsolete uses, are retained. The head of John the Baptist was brought in on a "charger," meaning a platter (Math. 14:8), and Paul was "let" hitherto, meaning that he was hindered. (Rom. 1:13.)

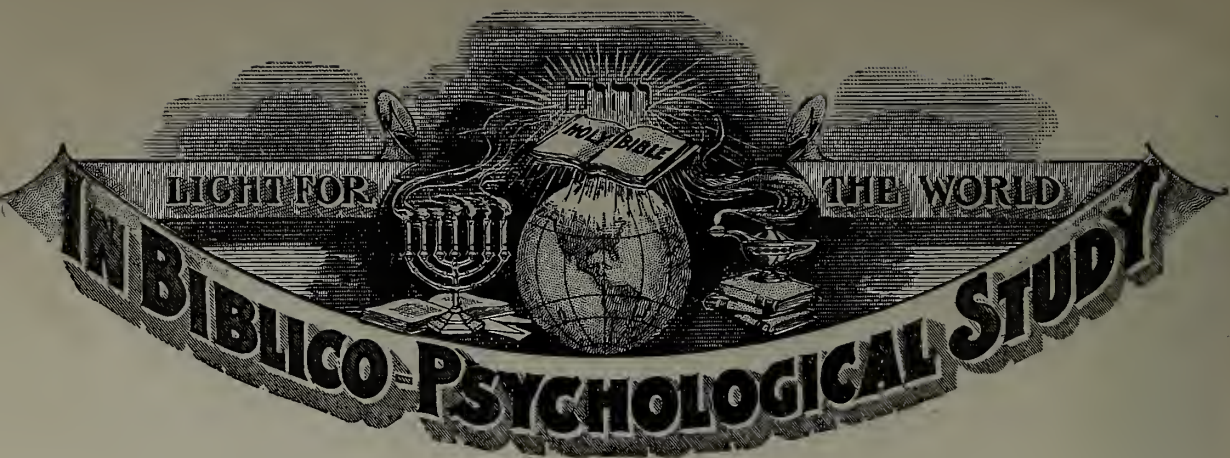
Then there are misinterpretations, to which we have become so accustomed that we easily follow in the rut,



but the critical and semi-skeptical observer notes them, and curls his lip at such a Bible and such scholarship.

As an illustration: We remember very well when, as a college student, in a class studying Old Testament interpretation, we had reached a discussion of the deluge, and the question arose as to whether the deluge was local or universal. The professor took the ground that it was universal, and supplemented his argument with the statement that fossil remains of fish have been found in the mountains of Norway, six hundred feet above the level of the sea. To the person who knows nothing of the science of geology, this argument must appear conclusive, but that science gives us unquestionable evidence that the earth's surface is in a constant state of undulation; it has further demonstrated that Norway has been rising for hundreds of years, though at some time the sea flowed over it. Thus, the presence of the fossil remains of fish there is accounted for, and the professor's argument, so conclusive to the unscientific mind, is overthrown.

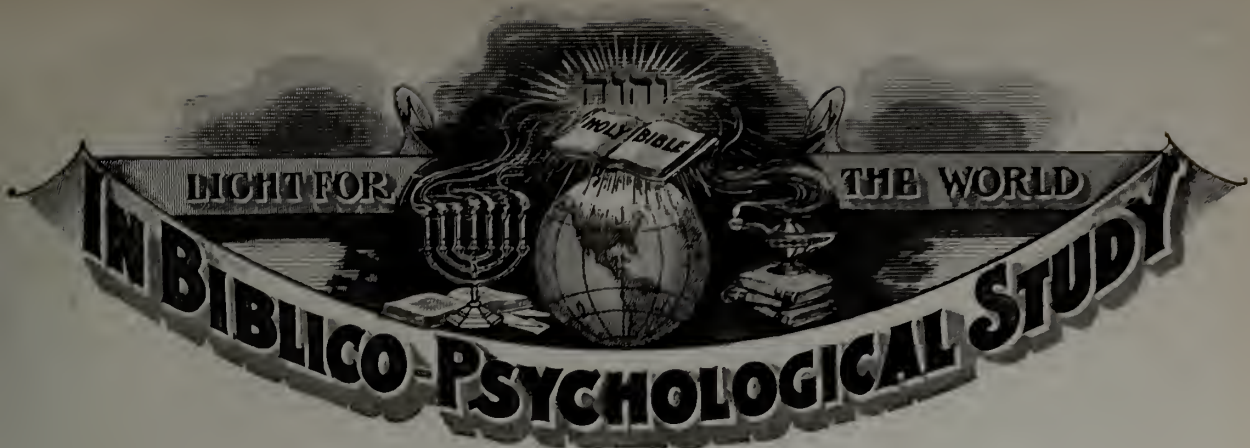
Every sort of heresy can find apparent support in



the Bible, according as the passages are interpreted strictly or loosely, and we regret to say that loose interpretation is not confined to the ranks of those whom we call heterodox.

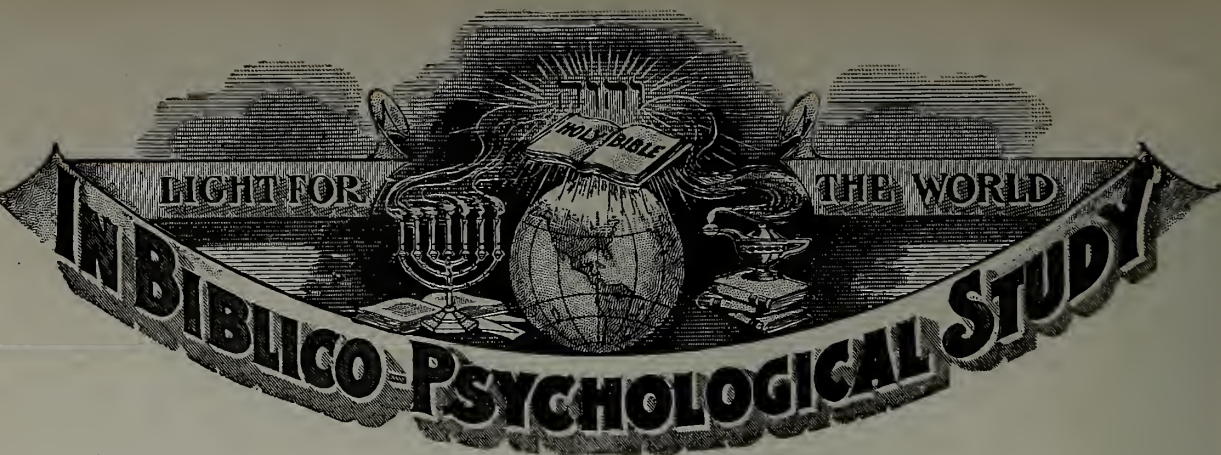
Now, however, the time has come when scientific christian men are themselves making careful investigations, and are giving the world the benefit; and it seems to us that every intelligent christian should hail the movement with delight. As a result of scientific research, many old time interpretations have been abandoned. Happy! thrice happy had it been for the church of Christ, if these careful researches had been made long years ago, that she might have been saved the humiliation of the accusation, that, because of secular scientific research her interpreters are now ready to "make the Bible mean anything." A new era of interpretation is at hand, and we, failing to see the necessity of encountering either shoals or rocks, are ready to hail the era with joy.

The student is now prepared to study the Bible in the light of his highest reason, yet everywhere, on its varied page, seeing the revelation of God to man. One



prominent writer on this theme has said: "We do not profess to know a book which demands more frequent exercise of the reason than the Bible. In addition to the remarks now made on its infinite connections, we may observe, that its style nowhere affects the precision of science or the accuracy of definition. Its language is singularly glowing, bold and figurative, demanding more frequent departures from the literal sense than that of our age and country, and consequently demanding more continual exercise of the judgment."

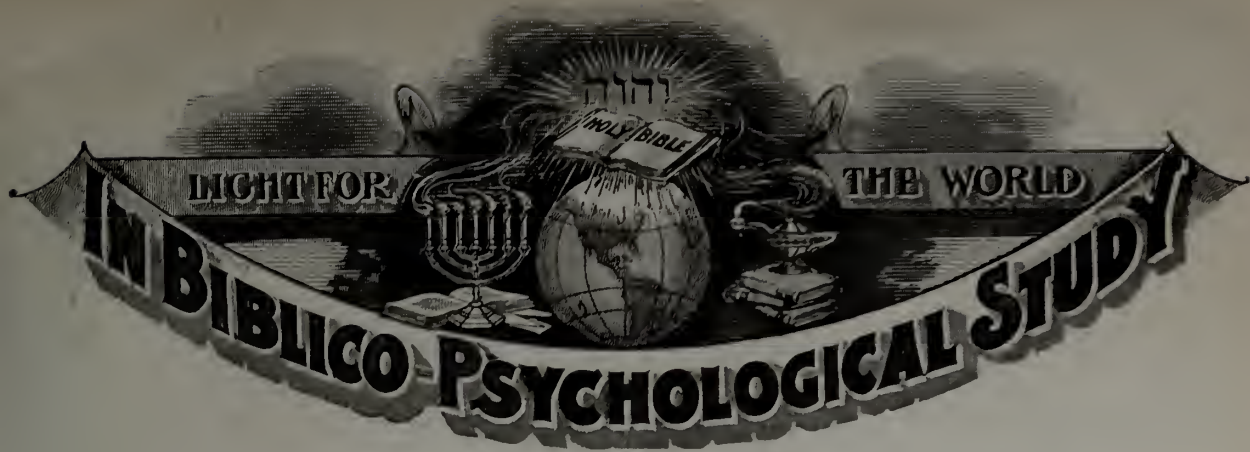
The world of nature has well been termed a book of divine revelation, yet in the Bible we find the stamp of all we find there, only with a new and farther view. In the Cosmological argument for the existence of God, we are able to prove the existence of a power great enough to produce the universe, which we therefore designate as omnipotence. From the fact that everything in the world is counted, weighed and measured, we conclude that the power that made the universe is an intelligent one. A study of man proves that his creator must be a moral being. All these things are taught us in the Bible, as well, but there we also discover a



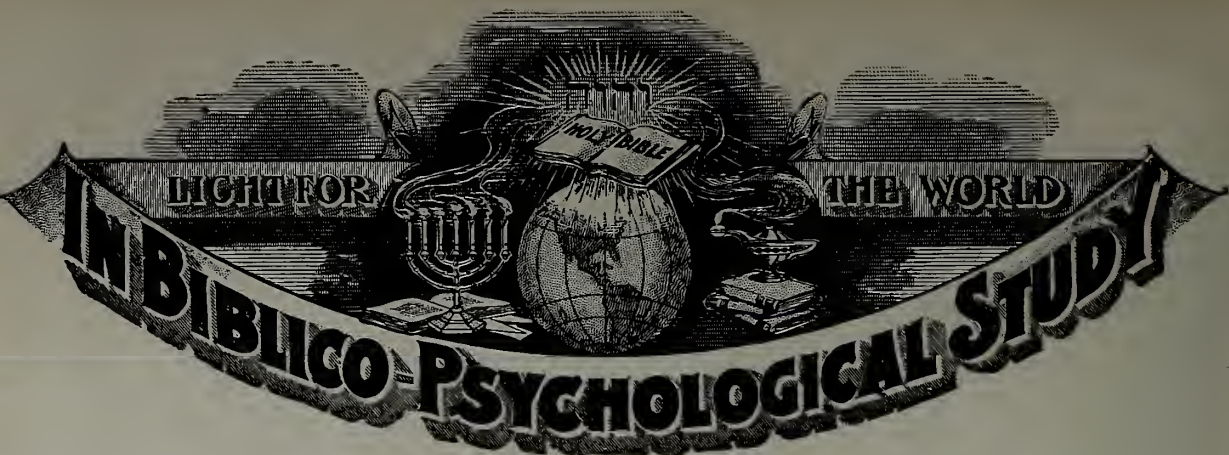
new and higher view, yet in the Bible we find the feature of Divine Fatherhood, a characteristic which can not in the remotest sense be discerned in any merely physical-manifestation of Him. Here, too, we learn the characteristics which ally man to God. Hence, interpreted in the light of reason, the Bible becomes to us the final court of appeal, the final authority on all matters spiritual, and we plead this fact as a special reason for the exercise of still greater care in the study of it.

If authority be needed or demanded for the pursuance of such a course, we refer the student to the passage which we accept as a precept, "The letter killeth, but the spirit giveth life." (2 Cor. 3:6.) We must turn from the formal literalism of the Old Testament method, and turn to, and recognize the method of interpretation which Jesus introduced with his great "Sermon on the Mount," where the life-giving spirit takes the place of the ritual embodied in the letter.

Therefore, we accept heartily that passage which says: "Every scripture inspired of God is also profitable for teaching, for reproof, for instruction, which is in right-



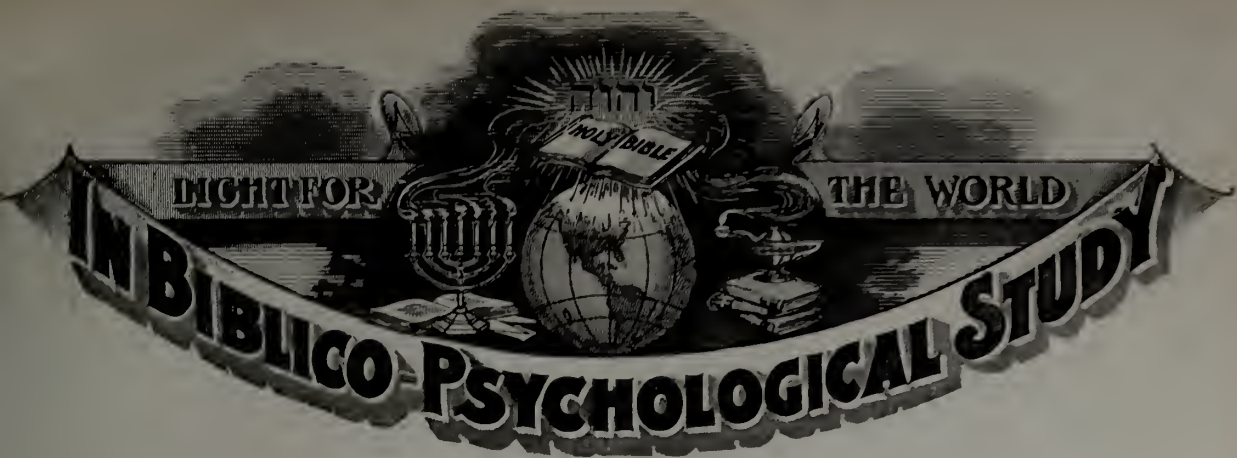
eousness: that the man of God may be complete, furnished completely unto every good work" (11 Tim. 3:16), and, also, that other: "For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost."



EXAMINATION QUESTIONS.

Study 2.

1. Give the precept upon which our Bible study is based.
2. Give our definition of the Bible, and discuss it.
3. Name some distinctive periods in human history, giving the special features of each.
4. What was the distinctive teaching of Jesus?
5. Give example of revelation, history, poetry, adventure, romance and parable in the Bible.
6. Give a passage having only local application.
7. Show that Christianity has developed, as truly as has civil government or sociology.
8. Give a passage in the Bible which is clearly an interpolation.
9. What has been the effect of scientific research on the interpretation of the Bible?
10. How does the Bible supersede all other sources of information regarding God?
11. Do you accept the precept of this study as your own?

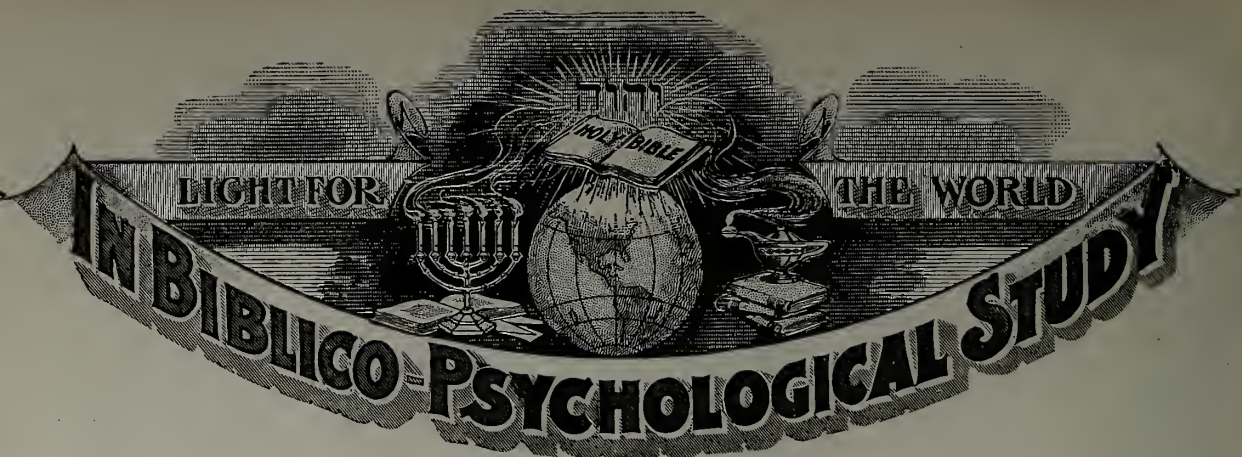


GOD, AND THE DIVINE IMAGE IN MAN.

Study 3.

While in our last study we heartily commended scientific investigation, in the opening of this one we want to sound a note of warning. Remember that the exact science of today is obsolete tomorrow; and if this be a fact concerning the true science, what shall be said of the false? We may be permitted a further word of warning. There is perhaps no sphere, where the glamor of a false science (if such term can properly be used) is found, in which it has exerted so wide an influence as in that relating to "the power of mind over matter."

Now, in discussing the Divine Image in Man in the light of the Bible, let us say, there is a wonderful willingness, on the part of a large number of people, to accept any theory on this subject, no matter how untenable that theory may be, provided only it runs counter to the ORDINARY ORTHODOX interpretation of the scripture. Men seem willing to accept anything, so long as it has given to it the delusive name of "science," and

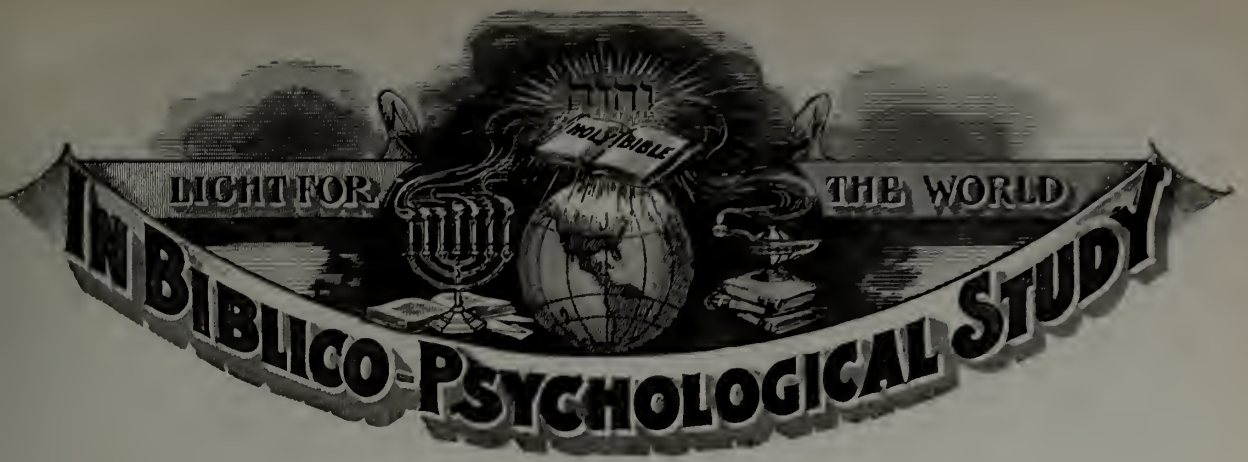


is opposed to the Book whence we learn primarily of the fact itself.

Several questions press upon us at the very beginning of this study: What is the image of God in man? What are its peculiar features or faculties? Were any of these faculties lost to man, at any time? If so, what was lost? May that which was lost be restored? If so, by what means?

We need not here discuss the physical creation of man, for it is not the physical organism that is the man. It is no part of our problem, whether he was formed by one creative fiat or by a process of evolution, whether it was by a mediate act or by an immediate act, whether there was a singularity of type or a multiplicity of types; but it is our work here, to discuss man as we find him subsequent to the formal act ordinarily spoken of as the inbreathing of the Divine image, the record which we are now ready to accept as the precept for this study. And God said: "Let us make man in our image."

Perhaps we can with best effect, discuss the "image" from the anthropologic side first, in other words, by

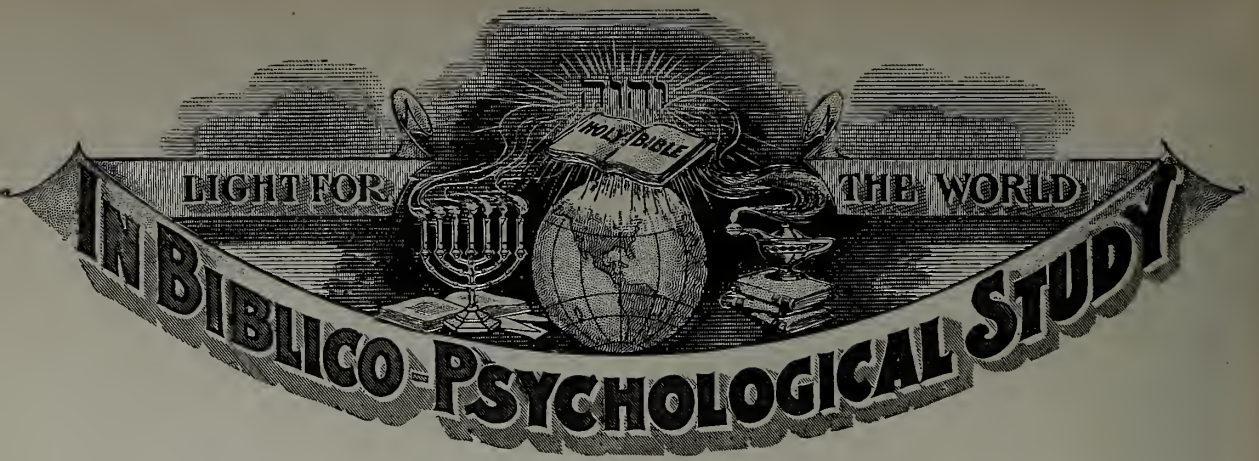


examining the characteristics which we are able to observe in man; then, if by an examination of God, we find Him possessed of these same characteristics, we may, we think, legitimately, and logically, look to Him as their ultimate source.

Man, at his creation, was possessed of three chief characteristics: a physical organism, personality and holiness.

1. MAN'S PHYSICAL ORGANISM.

This is in no sense a part of the divine image; indeed, it can not be, for God is not physical. Every impulse of our nature revolts against such a thought. In "Frenzied Finance," Thomas W. Lawson, describing William Rockefeller, says: "When I read in my Bible, that God made man in His own image and likeness, I find myself picturing a certain type of individual, a solid, substantial, sturdy gentleman, with the broad shoulders and strong frame of an Englishman, and a cautious kindly expression of face." This is a too common and too materialistic conception of God, and it will never do for us. God has not the "broad shoulders and strong frame of an Englishman." God is Spirit. This was

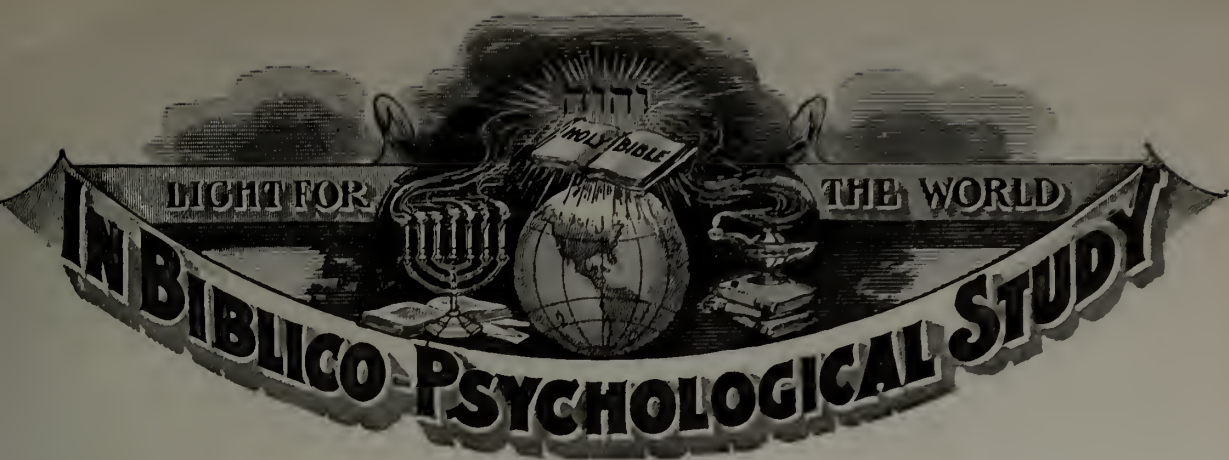


Jesus' definition of Him. Not "a" spirit, for this would imply limitation, and besides, the article does not occur in the Greek text. Physicists have many times tried to connect God with matter. Pantheism is perhaps the oldest form of this heresy. This, then, will be our constant definition of Him: "God is Spirit."

Man has given him a body, and so far as our discussion at this time is concerned, the method of its creation is irrelevant. It matters not here, whether we accept the scriptural statement, "The Lord God formed man, of the dust of the ground," in its wider or in its narrower sense. A physical body was formed by God, which the real man, created in the image of God, should inhabit.

2. PERSONALITY.

Here is the quality that differentiates man from the brute, and, in turn, is the first characteristic found in our discussion, that allies him with God. No matter what our view may be regarding the source of the human body, so radical is the distinction which must be drawn between the personality of man and the individuality

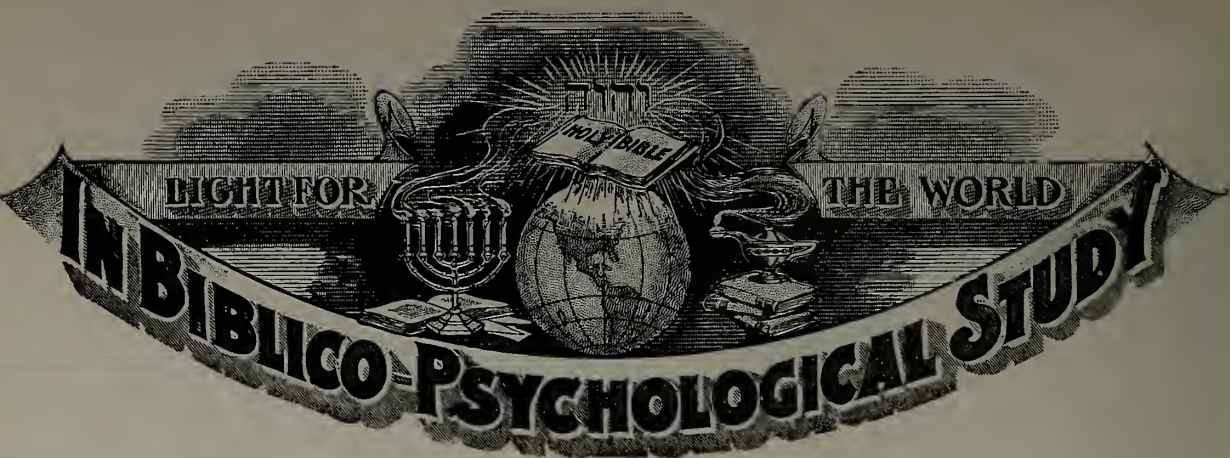


of the lower animals, that human personality could never have had its source in them.

Admit the reasoning faculty of the higher grades of brute life.

At the world's fair at St. Louis was a wonderful horse, whose intelligence, among brute creation, has only been equalled in that other wonderful horse, Hans, of Germany. Admit that behind the intelligence of these horses there is a reasoning power, we are still infinitely below the sphere of man. There is that in man which is beyond the intelligence which has its seat in the gray matter of the brain.

Darwin made, perhaps, as advanced study of brute intelligence, and admits as much as any advanced student would dare admit, and yet he says: "A moral being is one who is capable of comparing his past and future actions and motives, and of approving or disapproving them. We have no reason to suppose that any of the lower animals have this capacity; therefore, when a Newfoundland dog drags a child out of the water, or a monkey faces danger to rescue its comrade, or takes

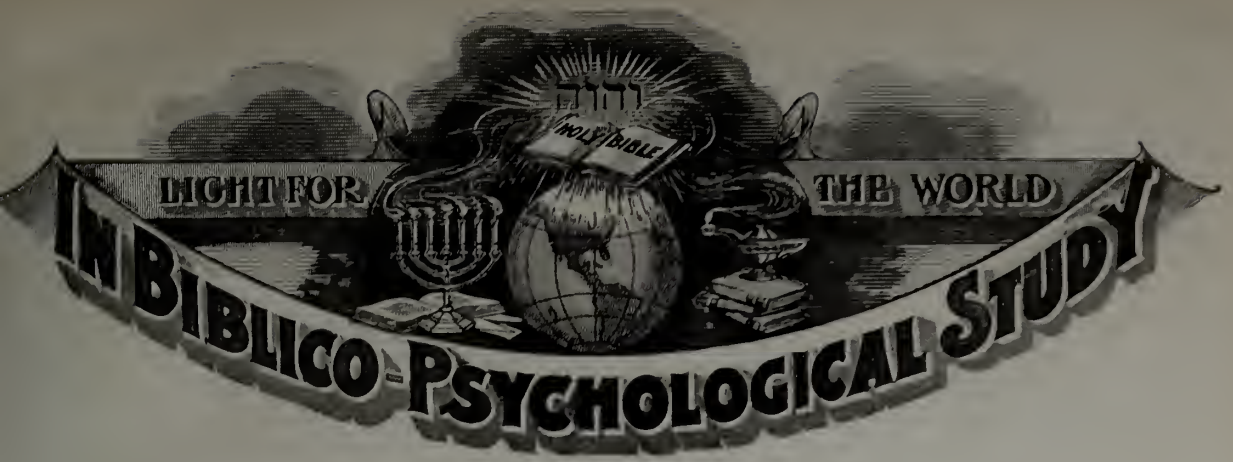


charge of an orphan monkey, we do not call its conduct moral." (Descent of Man, Pg. 152.)

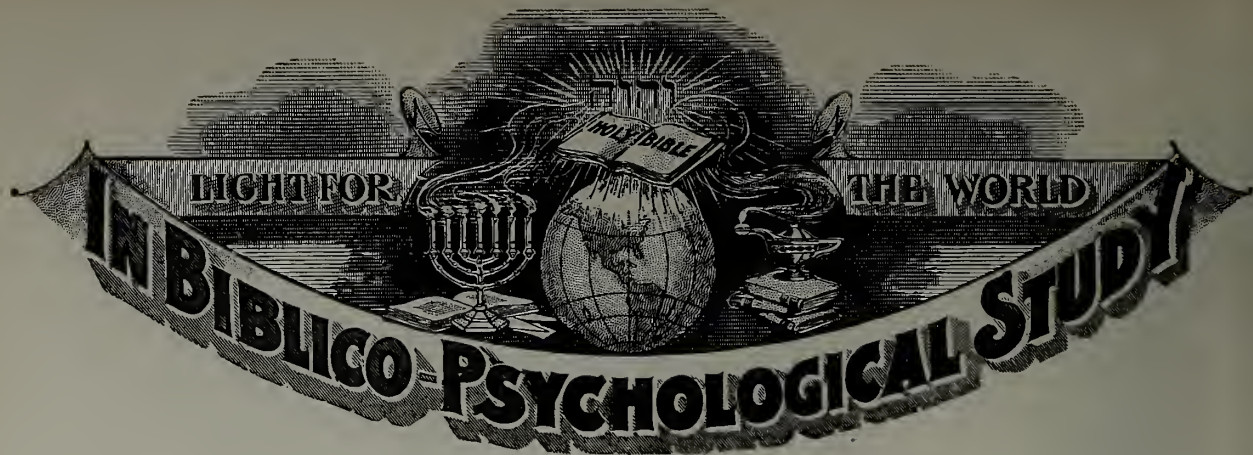
Dr. Strong in his Systematic Theology, Pg. 262, produces the following formula: "Personality = Self-consciousness + Self-determination." In his discussion he asserts that the brute has consciousness but it has not self-consciousness. It does not know itself to be a brute. "If a pig could say, 'I am a pig', it would thereby cease to be a pig, it would be a person." The brute is determinate but it is not self-determinate; its determination is not directed toward a predetermined end.

Harris in his "Philosophic Basis of Theism" says: "Man, though implicated in nature through his bodily organization, is in his personality supernatural; the brute is wholly submerged in nature. Man is like a ship on the sea, in it yet above it, guiding his course by observing the heavens, even against wind and current. A brute has no such power; it is in nature like a balloon, wholly immersed in air, and driven about by its currents, with no power of steering."

A study of God, as His characteristics are mani-



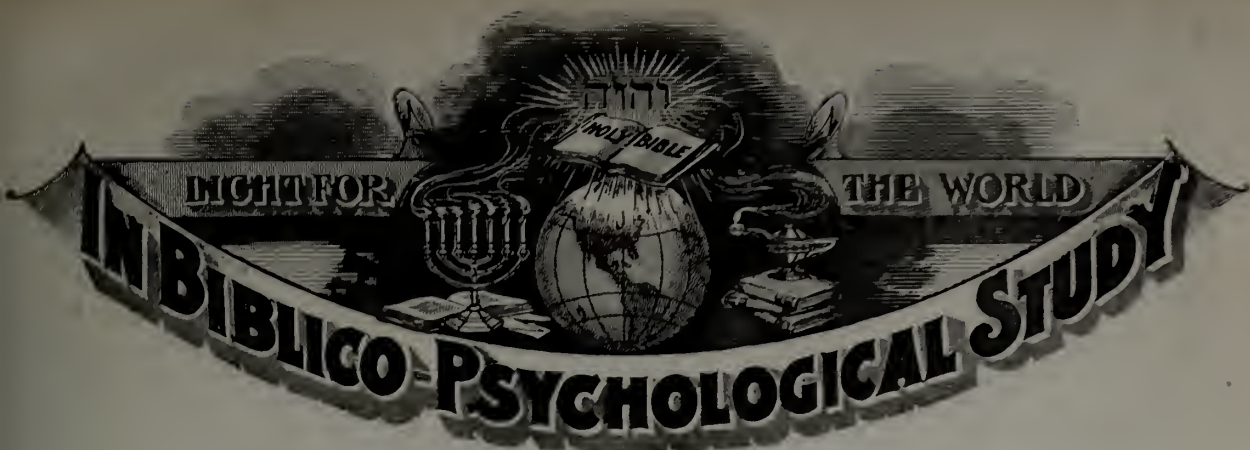
festated in nature, "For the invisible things of Him from the creation of the world are clearly seen, being understood from the things that are made" (Rom. 1:20), shows him to be possessed of the faculties of self-consciousness and self-determination. "The things that are made," in the above quotation from St. Paul, has reference to the universe. Here everything indicates that the maker meets Darwin's definition of a moral being: "One who is capable of comparing his past and future actions and approving or disapproving them." "And God saw everything that he had made and behold it was very good." (Gen. 1:31.) We are compelled to the conclusion, that divine intelligence is self-conscious; that God is conscious of the fact that he is God. Again and again this is declared in the Bible: "I am the Lord your God." The whole realm of natural law shows that the Creator made the universe to operate toward a pre-determined end, hence the creator must be self-determinate. God therefore comes within the scope of our formula, and we declare Him to be a person. One of the great difficulties which the average person feels, is to be able to separate personality from



matter; but if he believes in his own immortality he should have no difficulty in doing this, for while we lay the dead body in the cold tomb, the spirit, separated from the body, lives on. So, God, who is Spirit and not matter, may yet be personal. Both God and man meet the requirements of the formula, hence both God and man are personalities. We do not profess to believe that all personality is one, as the Christian Scientist believes, that all mind is one mind; but we believe that God is an individuality, and each man is an individuality whose personality is part of the divine image imparted to him by God, who is the source of this quality. Hence personality is a divine characteristic wherever it is found.

3. HOLINESS.

While our moral nature is impaired, yet every man has in him a consciousness of great moral possibilities; a nature indeed which will not be satisfied with anything less than eternity in which to develop. We can readily concede this nature to Adam in a higher and truer sense than we possess it. This, the Bible gives him, and our natures respond approvingly. It is not



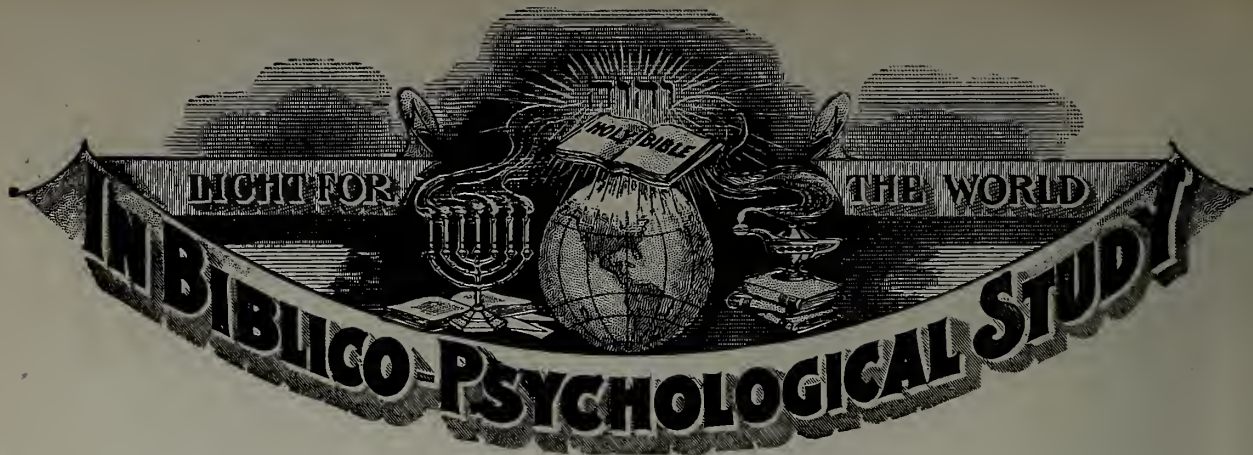
enough to assert that Adam was created innocent.

Strong, on this point, says: "Since holiness is the fundamental attribute of God, this must of necessity be the chief attribute of His image, in the moral being whom He creates." Holiness is a characteristic which is essential in every man's conception of God, so that we have universal endorsement of the statement that this element of holiness in man had its source in Him.

These TWO characteristics being fundamental to God's being, we do not believe that we would be justified in giving to either of them the term "chief," which Strong uses in his application of holiness to man.

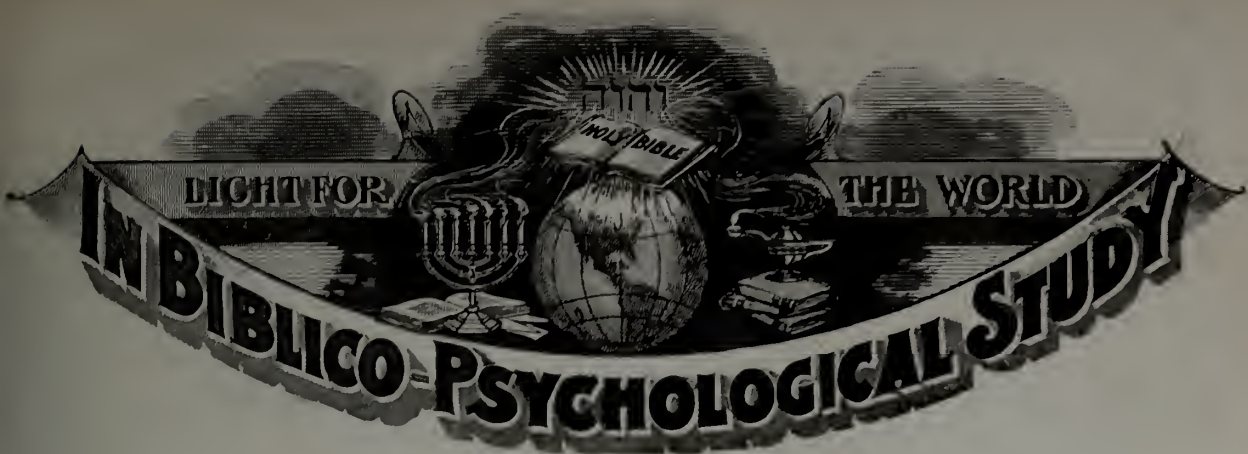
Coming now to the second phase of our subject we ask: How far was the divine image in man lost to him through the fall?

1. Whether the death of the body was or was not a part of the penalty which God visited upon man because of his disobedience of Him in the Garden of Eden, is largely irrelevant to our discussion of the image. The subject has a remote relation, however, which makes it worth while to pause a moment to consider it briefly. There are a number of passages in the Bible which indicate



that physical death had some connection with Adam's disobedience, notably Rom. 5:8-12: "Wherefore as by one man, sin entered into the world, and death by sin, so death passed upon all men, for that all had sinned-- nevertheless death reigned from Adam to Moses--for if through the offence of one many be dead--For if by one man's offence death reigned, by one, etc." But over against these references stands the fact of suffering and death among the lower animals, and also the fact, conclusively demonstrated, that death occurred among them ages before Adam was created. We do not believe that our reason would be satisfied with Strong's statement (Syst. Theol. Pg. 352) that "We may believe that God arranged even the geologic history to correspond with the foreseen fact of human apostasy." Neither can we accept his further appropriation of Bushnell's theory of Anticipative Consequences, "As the vertebral structure of the first fish was an anticipative consequence of man, so the suffering and death of fish, were an anticipative consequence of man's foreseen war with God and with himself."

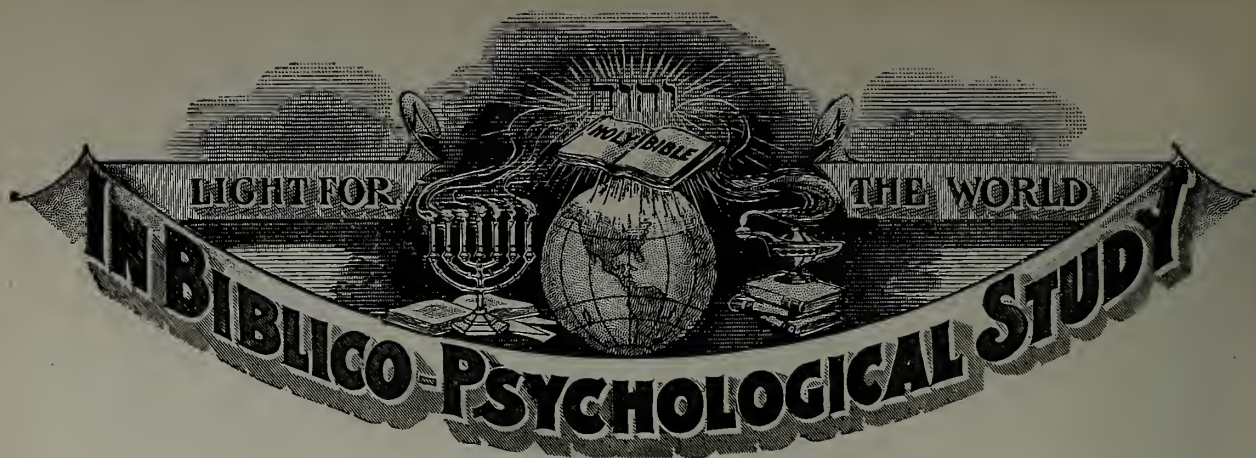
We believe that death was naturally emplanted in



the human physical constitution, as it is in everything else that has life, both plant and animal. As long as the way to the Tree of Life was open and free to sinless man, he lived; but when the way to the Tree of Life was denied him, through his sin, this seed of death began to germinate and he ultimately died. So, in this secondary sense only, can it be said that the death of the body is connected with, and may be considered a consequence of Adam's sin or transgression. In its direct application, the sentence of God "In the day thou eatest thereof thou shalt surely die," was spoken of some other characteristic of Adam than his body, for he lived to be three hundred and fifty years old.

2. Turning now to the second characteristic of man, we ask: Did the fall affect human personality?

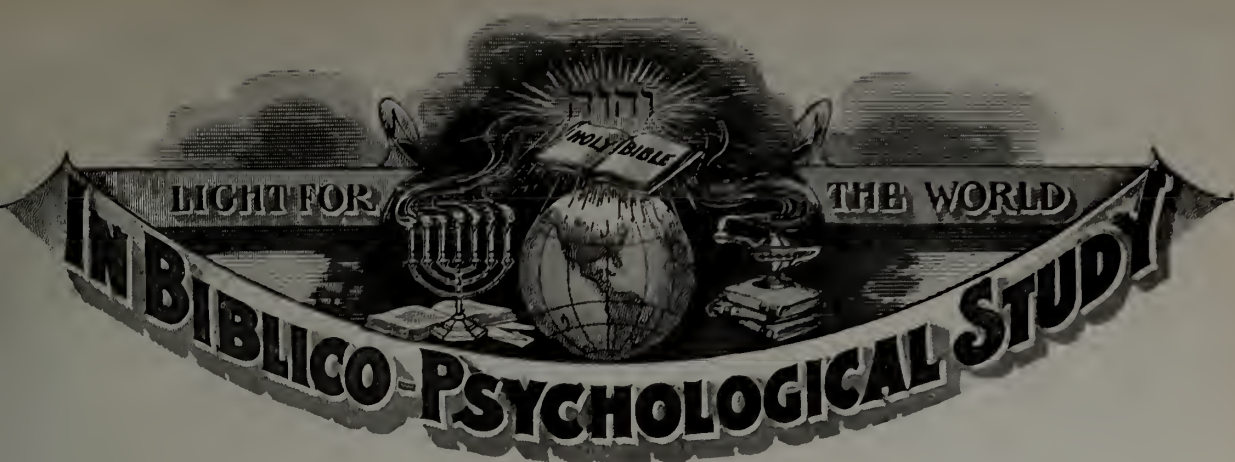
Here is the one characteristic which a man cannot lose and remain a man. As the brute, if he could rise to personality, would cease to be a brute, so, man, if he could lose his personality, would cease to be a man. St. Bernard said of human personality: "It could not be burned out even in hell." The fact is, we feel our personality in as eminent a sense as Adam did. We speak



of some men as possessing great personality, and of some others as "small-souled people," but these are only relative terms; the fact is, all men have, and realize that they have, essential personality. In the disobedience of Adam, this characteristic was neither effaced nor marred. In his personality, man is not depraved. Pope, (Comp. of Theol. Pg. 424) says: "From beginning to end, the holy records regard this image as uneffaced and uneffacable."

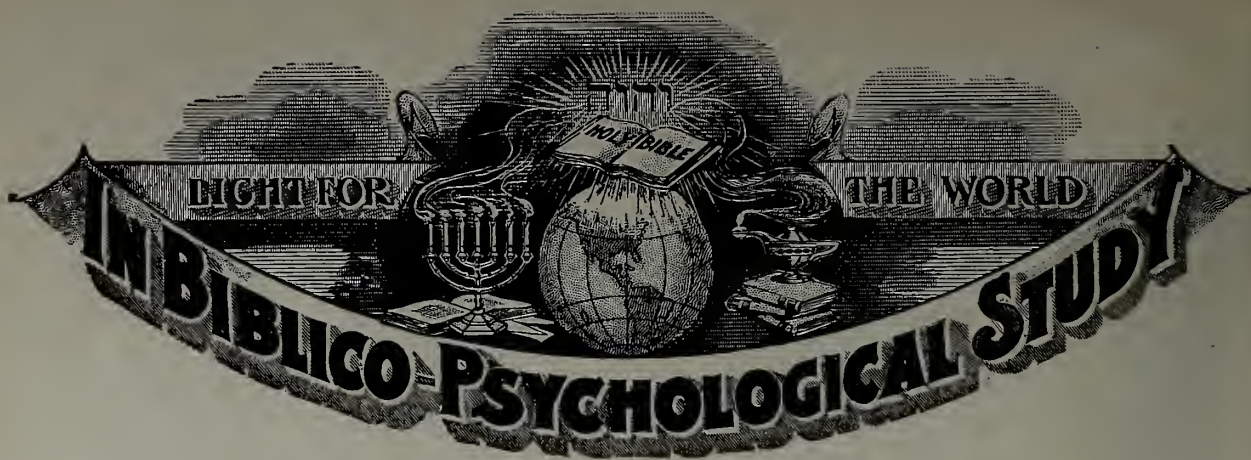
3. Did the fall affect man's third characteristic? Yes, man lost his holiness. In his freedom, for he must be free if he is to be held morally accountable, he voluntarily disobeyed God. You ask me how? or do I believe the apple theory? Such questions are irrelevant to the subject. The Bible says nothing of an apple in this connection. He acted in a manner which was contrary to the moral character of God, and by this means lost the moral quality of his nature, and thus of the divine image, "And the eyes of them both were opened and they knew that they were naked; and they sewed fig leaves together and made themselves aprons."

Thus we see that all that was divine in Adam was



not lost to him and to his posterity in the fall; and it seems to us proper, that in discussing the depravity of man, some such distinction should be made. The common thought of total depravity is that Adam lost the divine image completely. In the best works on theology, this thought is qualified, but usually in such terms that the ordinary mind does not grasp the qualification. We think it better to state the thought in distinct terms, and to say, that total moral depravity was the resultant of Adam's disobedience, while the divine image was not marred as pertains to his personality.

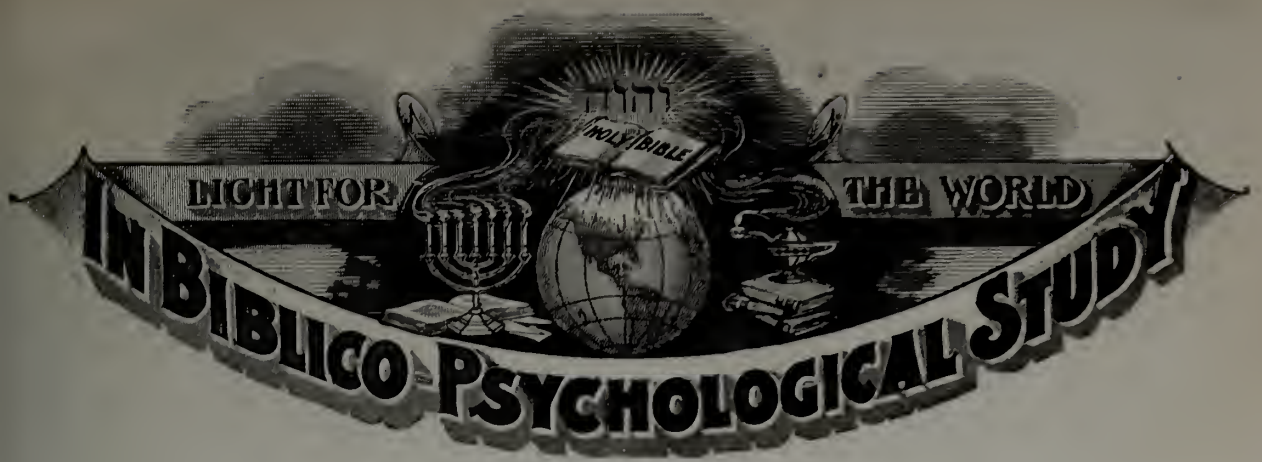
The great mistake of mankind, in this particular, is a too narrow view of God and of man as created in His image. Adam had implanted in him TWO divine characteristics, personality and holiness; and so far as he retained either of these he is divine. Divinity has not only to do with holiness, as is usually taught, but it has to do with personality as well. Each of these characteristics is fundamental, and neither is more important than the other. Christian Science over and over repeats, "God is good; good is God." Yes,



God is good, but He is more than good: He is personality as well; indeed, wherever personality is, there is a characteristic of divinity. Now this divine personality is possessed by all men, for it was never lost to the race. What! you ask, by all men? Yes! by all men. Regarding personality, Strong makes use of this splendid statement: "This natural likeness to God is inalienable, and as constituting a capacity for redemption, gives value to the life, even of the unregenerate."

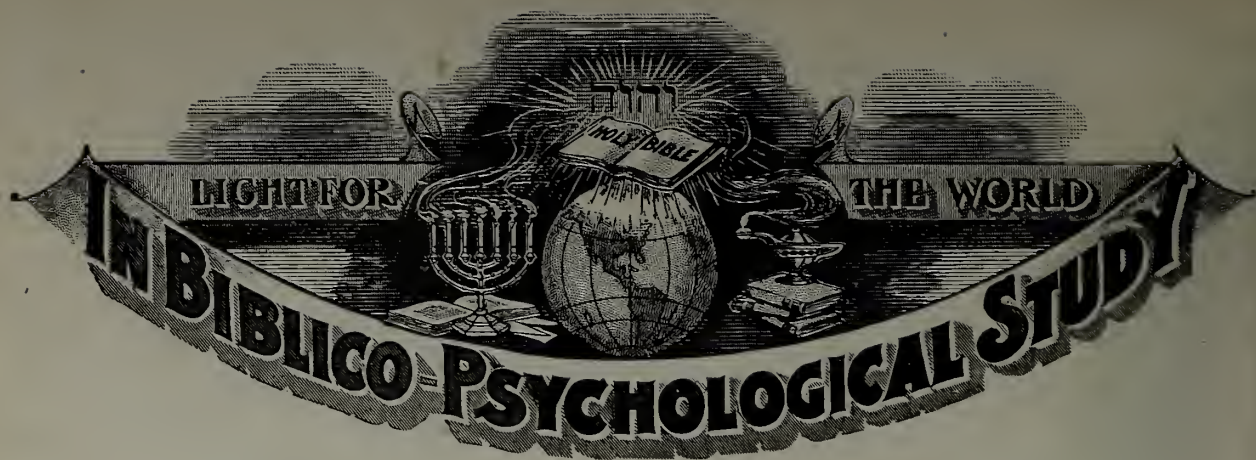
We now come to our last question in the discussion of this phase of our subject. May that part of the image (holiness) which was lost to us by the Adamic transgression, be restored to us? If it may, then by what means?

Our reply is first of all a generalization, when we reply: Yes, through Jesus Christ. Now laying aside the doctrine of the atonement of Jesus Christ, which is a doctrine dear to the evangelical christian, but one which science can not recognize, it being clearly a matter of faith, let us seek to discover the necessity of Jesus' part in the restoration of this lost characteristic (holiness) from another standpoint.



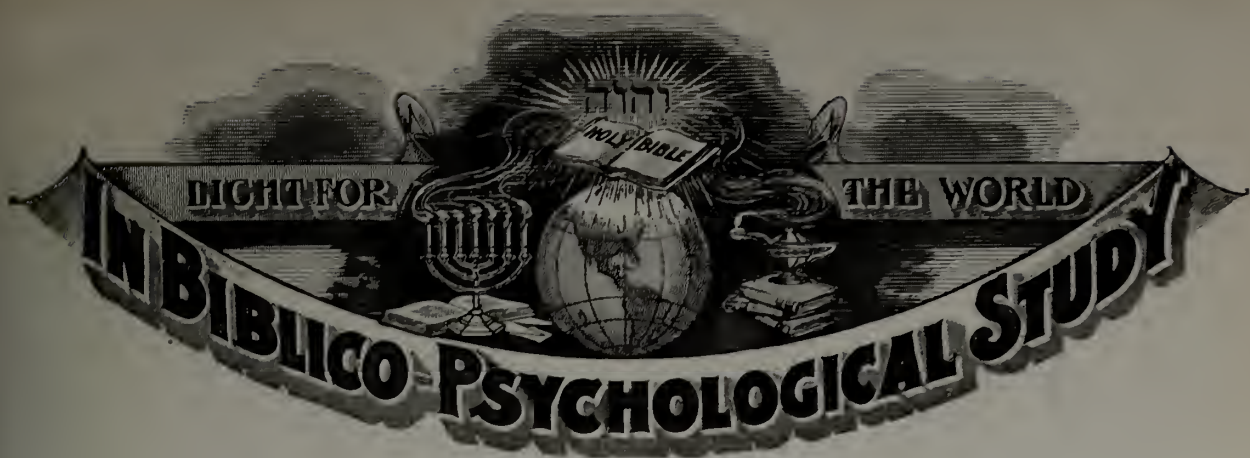
Jesus is the only complete embodiment of deity the world has seen since Adam. He is the only person in whom the divine image has been wholly reproduced since Adam. He is, in the Bible, called the "Second Adam." What other than this do his critics mean when they speak of him as the best man the world has ever seen, the perfect man? Do they mean that he had a better physique than any other man? No. Do they mean that he had a better personality than any other man? No. They mean that he had a perfect moral nature, that he was holy. And they are right. Jesus was possessed of holiness to a degree in which no other man has possessed it since Adam, and it is through him that we believe this quality which was lost, may be restored to, and renewed in us. Here is the conclusion of our argument, and we want to lay it down with mathematical precision. Man, Jesus and God have characteristics as shown below.

Man has:	Jesus had:	God has:
1. Physical organism	1. Physical organism	
2. Personality	2. Personality	2. Personality
	3. Holiness	3. Holiness



Jesus, through his possession of a physical organism and personality, is intimately related to man. "He became flesh and dwelt among us." Through his possession of personality and holiness, he has free access with the Father. He came forth from God, and returned to him again. Thus we see the divine characteristic of personality, which Adam retained, persists, and is the common factor or characteristic of man, and Jesus, and God, and thus becomes the medium which science may recognize apart from faith in the atonement, by which the divine image may be wholly restored in us.

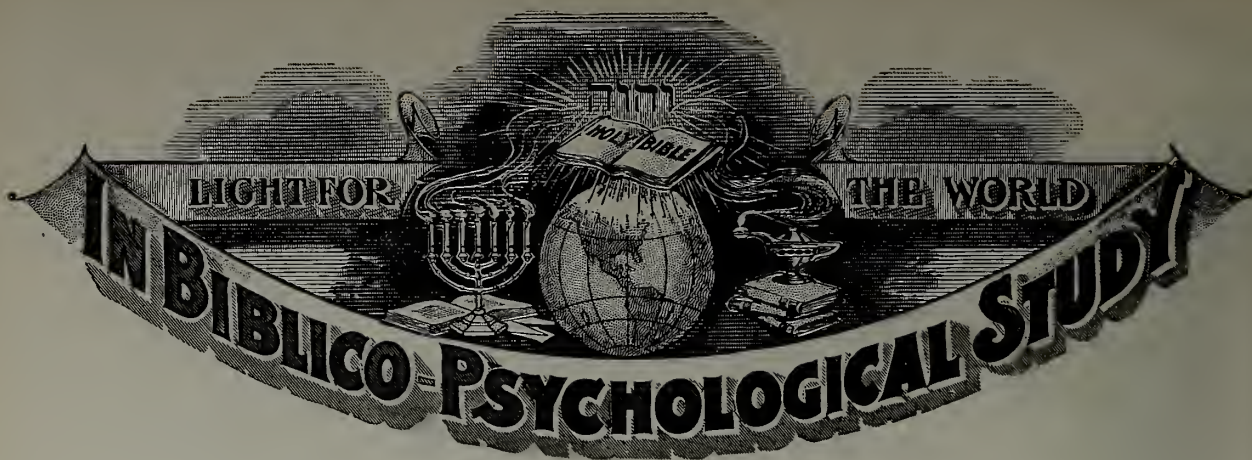
From this study, two things may be learned: 1st. That all men are possessed of divinity, in that they possess personality. Divinity is supernatural: hence, men are possessed of the supernatural. 2d. That we have reason to believe that there is a medium by which the lost characteristic of holiness may be restored to us; and if that theory be true, then it may again be said of him, in whom this has taken place, "He is possessed of the image of God." "But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory,



even as by the spirit of the Lord." (II Cor. 3:18.)

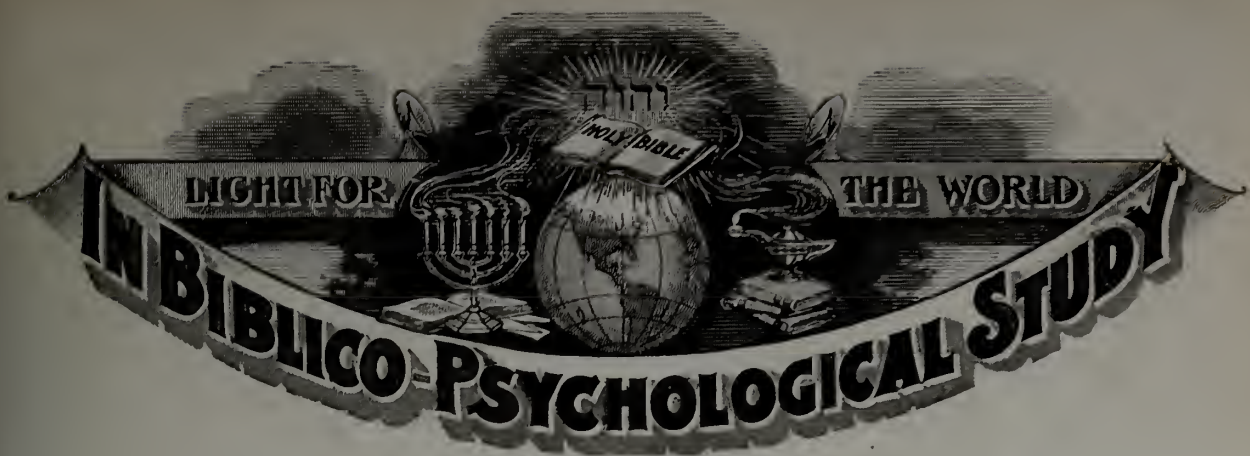
Now let us say our first word regarding the healing of disease. We believe that disease can only be cured, apart from medication, by divine power. "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17.) No matter what men may tell us of mental, magnetic, or other schemes of non-medicinal healing, this is what we believe, and this is what we wish to demonstrate.

We ask an adherent of the system, to define magnetism, and no adequate definition is forthcoming. Some say it is a vibration, some say it is a fluid, and some others say it is electricity. See how this whole question is simplified, if we admit that these things are accomplished by divine power in and through us, by mental, magnetic, suggestive or other methods. See, too, how grades of efficiency may be accounted for in the operator. A man who does not recognize God, lays his hands on the sick, and the fact is, in some cases he is successful. He is successful because of the divine



quality of personality which he possesses, and he is successful whether he recognizes that divinity or not. Again, a man who is a Christian, that is, one who has had reborn in him the quality of holiness, lays hands on the sick and he is successful more frequently than the other man, simply because he has more of the divine in him. Still again, a man who is a devout Christian, one in whom the divine has been developed both as pertains to personality and holiness, one who lives and thinks pure things, one who meditates on God, lays hands on the sick and we do not hesitate to say that a larger number of cures will result, than in either of the other cases named. Then, increase that divine to the place where we may say it is perfect, as was the case with Jesus, and His life shows us that He had to but "speak the word only" and the healing, in at least one case, took place.

Can we thus increase the divine in the ordinary life to perfectness? We think not, though we would urge every one to approximate Jesus' divinity, as nearly as possible. There will come a time when it will be perfected in us, but at that time there will



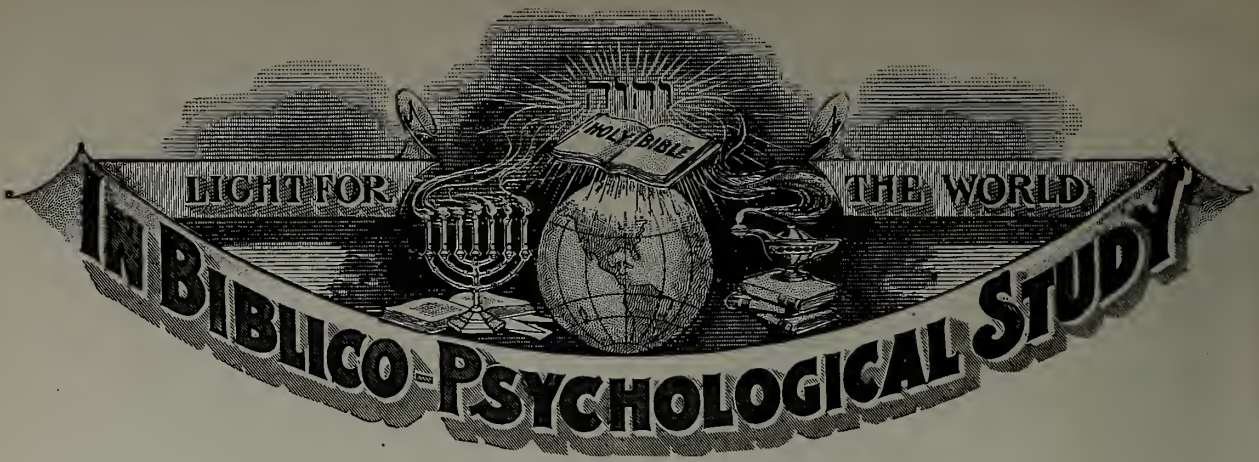
be no need to demonstrate it in the healing of disease. (I John 3:2.) "Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when He shall appear, we shall be like Him: for we shall see Him as He is."

"Thus, while the mute creation downward turn their sight,

And to their earthly mother tend,

Man looks aloft, and with erected eyes

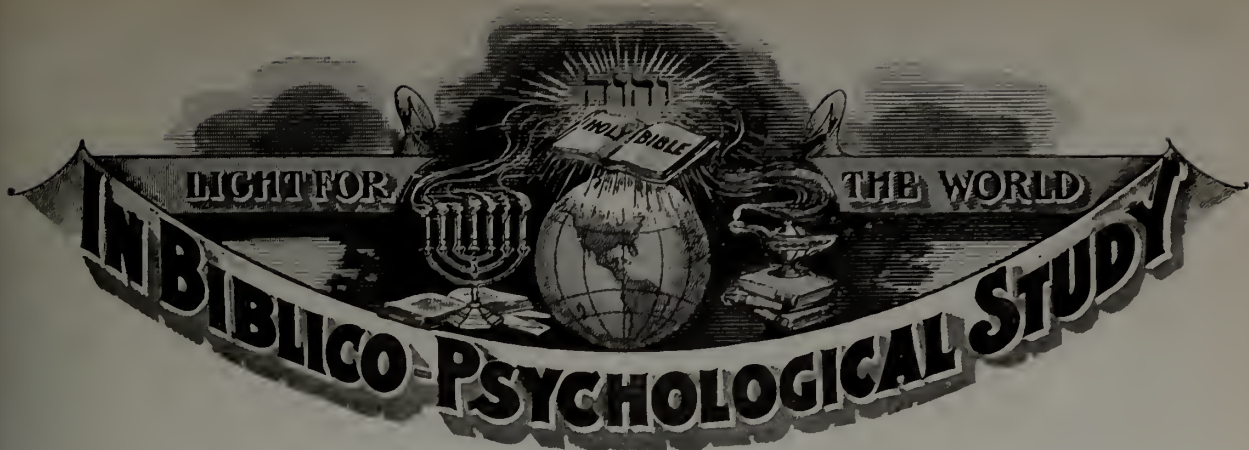
Beholds his own hereditary skies."--Dryden.



EXAMINATION QUESTIONS.

Study 3.

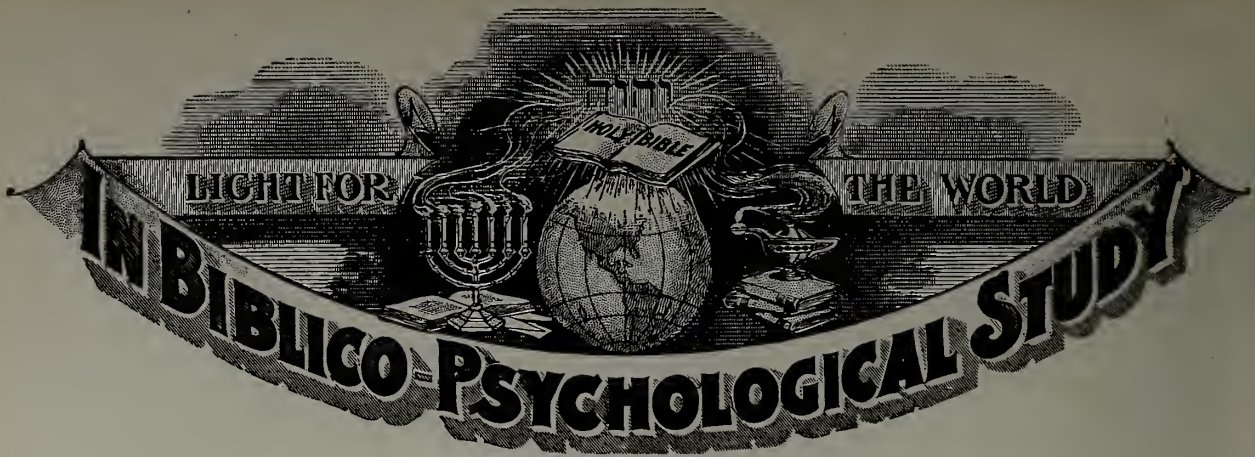
1. With what sort of warning does the third study open?
2. What questions are to be discussed in this study?
3. Why do we not need to study the physical man here? Discuss the author's position.
4. Name and discuss the three chief characteristics of man?
5. What do you mean by self-consciousness and self-determination?
6. What was lost to Adam in the fall?
7. In what sense was the death of the body a part of the penalty for sin?
8. How may it be said that all men possess divinity?
9. Apart from the Atonement, give an argument for redemption through Jesus Christ.
10. In what way does the divine nature theory of this study, simplify the whole question of non-medicinal healing?



MAN'S DUAL MIND OR TWO-FOLD NATURE.

Study 4.

The two-fold nature of Christ is asserted by the best authorities on Systematic Theology. Hodge (Syst. Theol. Pg. 383-391.) says: "The current language of scripture, concerning Christ, proves that He was at once human and divine.-- here is a union. The elements united are the divine and the human natures. --So humanity and divinity retain, each its peculiar properties, in their union in the person of Christ.-- These natures or substances are not mixed so as to form a third which is neither the one nor the other. Each nature retains its own properties unchanged; so that in Christ there is finite intelligence and an infinite intelligence, a finite will, or energy, and an infinite will." Strong (Syst. Theol. Pg. 363.) says: "The orthodox doctrine (promulgated at Chalcedon, 451) holds, that in the one person, Jesus Christ, there are two natures, a human nature and a divine nature, each in its completeness and integrity, and so that these two natures are organically and indissolubly united, yet so as no third nature is

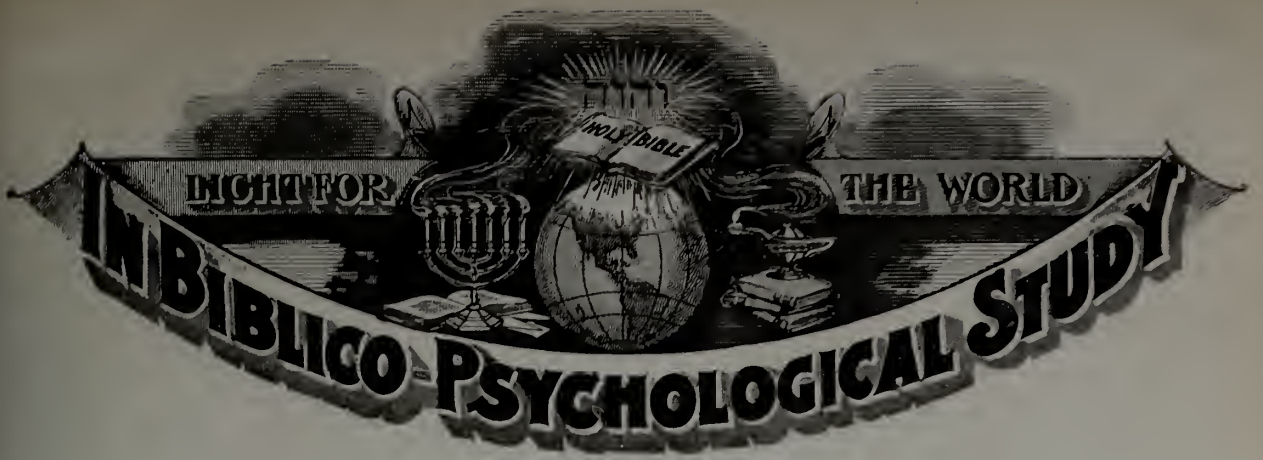


formed thereby. In brief, to use the antiquated dictum, orthodox doctrine forbids us either to divide the person or to confound the natures."

Only upon some such basis as this can we understand Paul's expression, which finds application in the experience of every one of us: "I find then a law, that, when I would do good, evil is present with me."

Man appears to have a dual nature, which is also to be spoken of as, in a real sense, a single nature: a spiritual nature which allies him to God and binds him to Him, and a physico-mental nature which allies him to the physical body, and is a physical necessity; and yet the whole is one man, and as in the person of Christ, "Orthodox doctrine forbids us either to divide the person or to confound the natures," so these two natures form the immaterial life of one whole man, still they contend the one with the other so persistently, that Paul says: "I find then a LAW that when I would do good, evil is present with me."

Professor James' "Principles of Psychology" says: "It must be admitted, therefore, that in certain persons at least, the total possible consciousness may

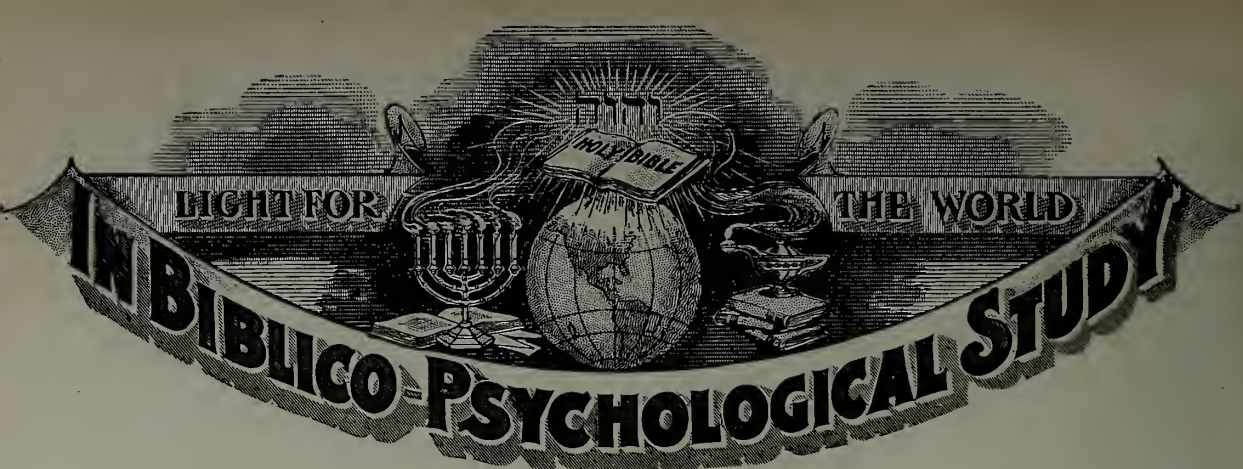


be split into two parts, which co-exist but mutually ignore each other, and share the objects of knowledge between them. More remarkable still, they are complimentary."

Dr. Thomas Hudson in "The Law of Psychic Phenomena" says: "Man has, or appears to have, two minds, each endowed with separate and distinct attributes and powers; and each capable under certain conditions, of independent action."

The Apostle Paul tells us that man has two minds, in this language: "For the mind of the flesh is death, but the mind of the spirit is life and peace". (Rom. 8:6. Revised Version.) Thus indicating, that while man has a mind of the flesh which thinks and has its seat in the brain, he is also possessed of a mind, which being mind, is of course capable of thinking, and which has its seat in the spirit. In other words, man has a mind which thinks by using the gray matter of the brain, and he has also a mind which thinks without using the gray matter of the brain, and this Paul designates the "mind of the spirit".

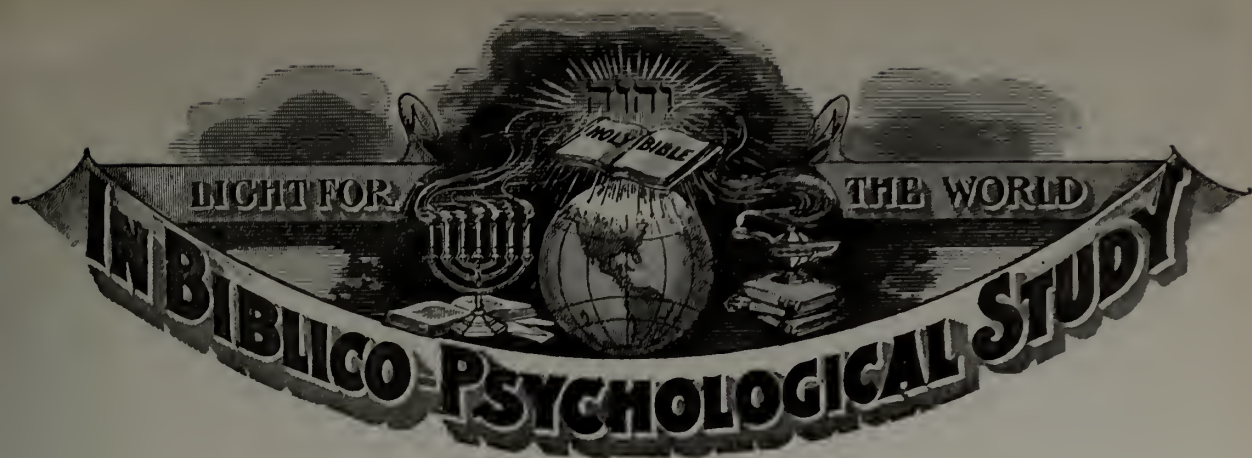
It seems reasonable that each of these minds may



operate only in conjunction with its own specific nature; that is, the mind of the brain can only act as it acts through the brain, and the mind of the spirit can only act as it acts through the spirit. . But the mind of the flesh may affect both the spirit and the material body, so in like manner may the mind of the spirit affect both the spirit and the material body.

To this we may apply Professor James' statement regarding the two consciousnesses: "They share the objects of knowledge between them, and more remarkable still, they are complimentary" and Hudson's statement: "And each is capable, under certain conditions, of independent action."

From the theological standpoint, these are but modern scientific presentations of the doctrine of Trichotomy, which has divided theologians from time immemorial. This doctrine holds that man is composed of three parts: body, soul and spirit. Soul denotes the immaterial nature in man, which is related to living and understanding, while spirit denotes that other immaterial nature, in its higher capacities and faculties, of personality and holiness, in which the divine is

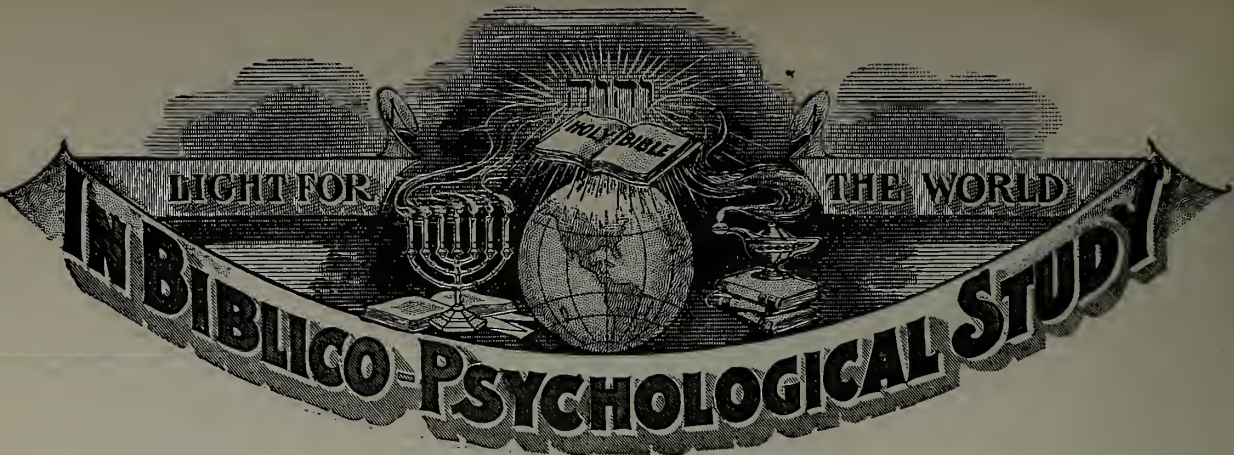


manifested and the life is bound back to God.

We see, therefore, how well these attitudes, both of the science of psychology and the science of theology, agree with Paul's wish for the Thessalonians: (Ch. 5:23) "I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."

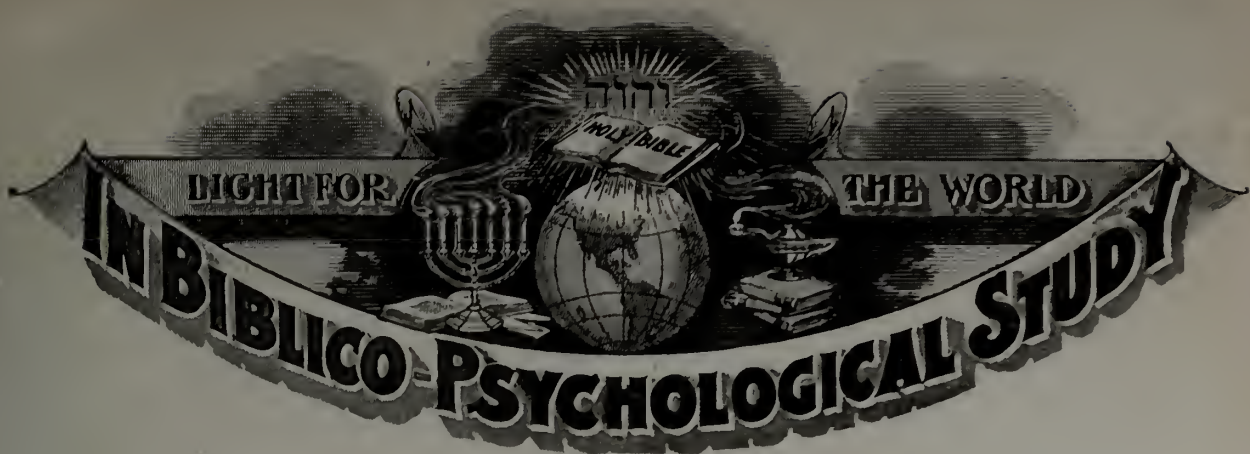
We have seen already (Study 3) that the Scripture points to the fact that man's HOLINESS, though clearly a divine characteristic and part of the divine nature, is allied in some wonderful sense to man's body, and that at least in a secondary manner, the death of the body was associated with the loss of this characteristic. So we may well expect that man's PERSONALITY, also clearly a divine characteristic, would be allied to his physical organism in a most intimate manner, while, at the same time, he is by it bound back to God.

While the whole mental makeup, with its two-fold nature, is allied to the human body, yet the relation of the "mind of the flesh" to the body is vitally different from that of the "mind of the spirit."



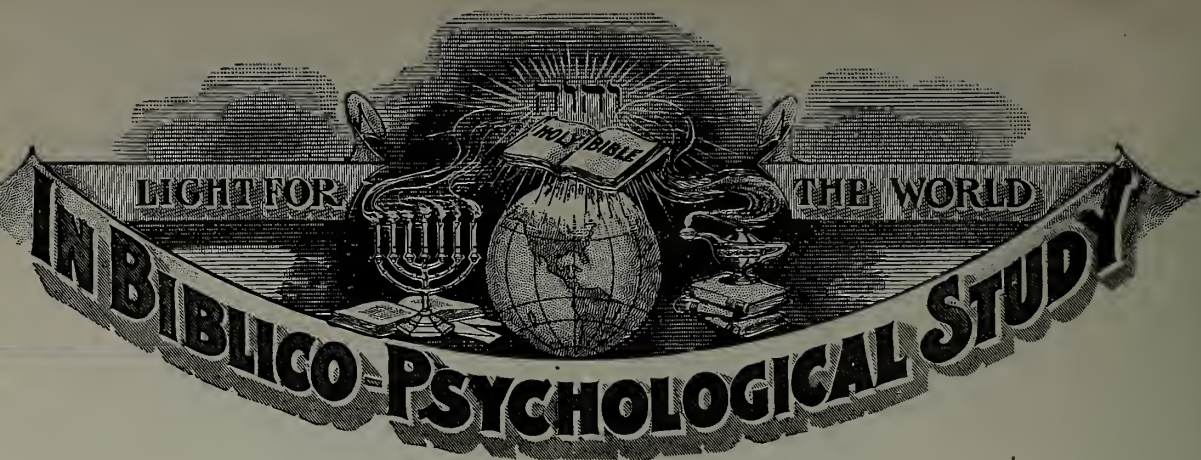
The "mind of the flesh" is inseparably connected with the brain substance, while the "mind of the spirit," which Hudson, under the name of the subjective mind, says is a separate and distinct entity, is capable of sustaining existence apart from and independent of the body.

That the mind has a wonderful power over the body, is easily demonstrated by the most cursory examination of the emotions. Grief, hatred, anger, fear, love, kindness, etc., has each its own peculiar marks. We will specify only one. Professor James quotes M. C. Lange, a Danish physiologist, in his description of the physiological effects of grief. We abbreviate Professor James' quotation. "The chief feature of the physiognomy of grief, is perhaps its paralyzing effect on the voluntary movements. It is, in other words, a feeling of weariness. By this the grieving person gets his outward stamp; he walks slowly, unsteadily, dragging his feet and hanging his arms. His voice is weak and without resonance. He prefers to sit still, sunk in himself, and silent. The neck is bent, the head hangs (bowed down with grief). The relaxation of the cheek



and jaw-muscles makes the face look long and narrow, the jaw may even hang open." Then, referring to the involuntary organs, he proceeds: "The vascular muscles are more strongly contracted than usual, so that the tissues and organs of the body become anaemic. The immediate consequences of this bloodlessness is pallor and shrunkenness. Another constant symptom of grief, is sensitiveness to cold and difficulty in keeping warm. In grief, the inner organs are unquestionably anaemic, as well as the skin. This is of course not obvious to the eye, but many phenomena prove it, such as the diminution of the various secretions. The mouth grows dry, the tongue sticky, and a bitter taste ensues, which it would appear is only a consequence of the tongue's dryness. In nursing women, the milk diminishes, or altogether dries up. There is one of the most regular manifestations of grief, which apparently contradicts these other physiological phenomena, and that is the weeping, with its profuse secretion of tears, its swollen, reddened face, red eyes, and augmented secretion from the nasal membrane."

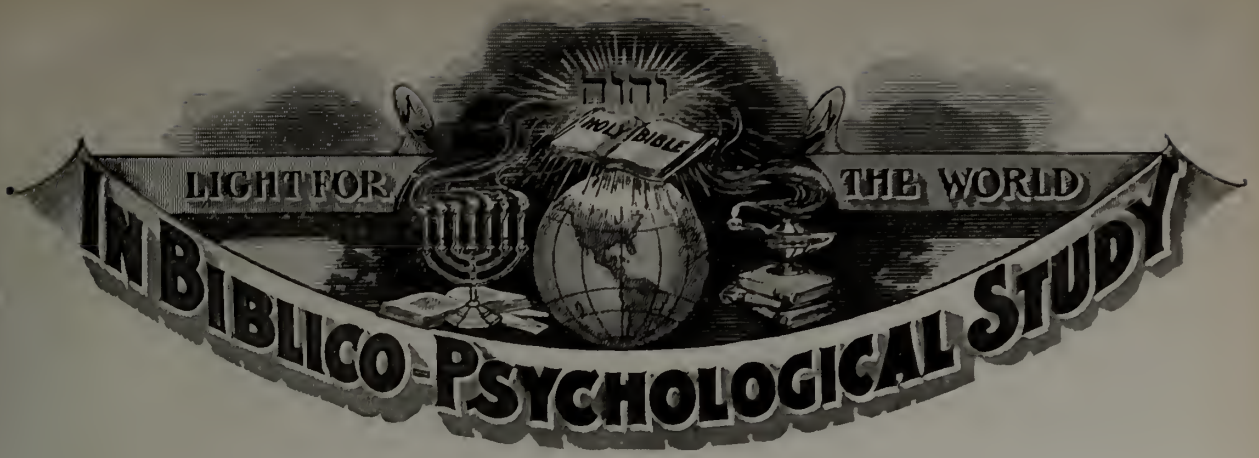
Not only is it true that these emotions thus affect



the physical organism, but it is also true that every emotion and sensation of the life may be recorded. By use of the sphygmograph, sensitiveness to perfume, music, disagreeable or agreeable sights or odors, pain, pleasure, or any other exciting or depressing cause, can be scientifically recorded with great precision, and readily observed. Every thought, whether mental or spiritual, makes itself felt in the circulation of the blood, and through the pulse may be recorded. This is a most interesting field of investigation.

Professor James quotes further from other authors along this line, with reference to other emotions, but any observer may easily discover distinct phenomena which manifest themselves in connection with every varying emotion and shade of disposition. Grief will bear the body down, joy will lift a person up. Sorrow will cause the step to drag, gladness will cause the heart to bound. Fear will paralyze and cause the person to stand still, courage will thrust a person forward. Disease is contagious, health is also contagious.

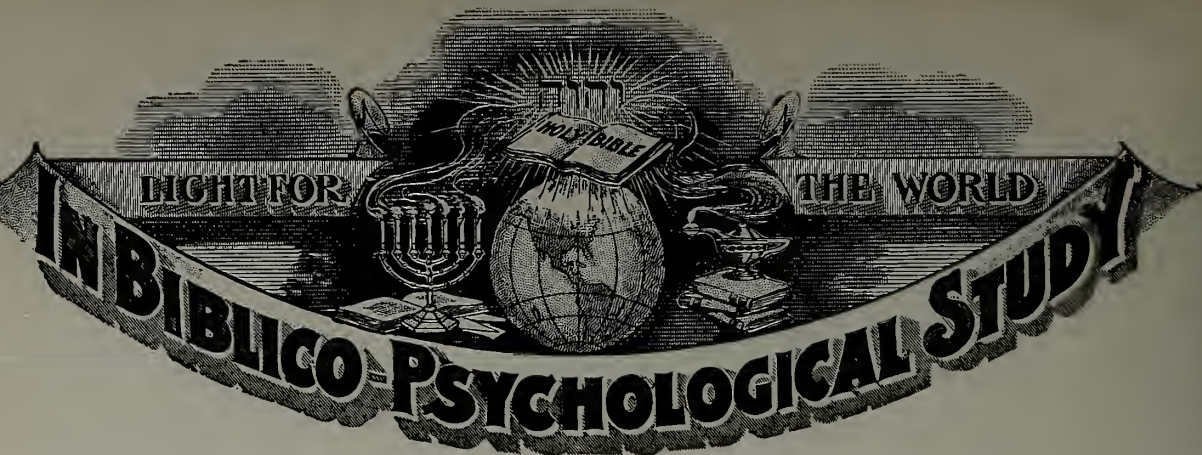
On the "mind of the flesh" we want now to say a final



word, and then we will practically bid it good-bye in this course.

This mind, as we have said, has its seat in the brain, the destruction of which organ always results in the destruction of this mind; indeed for every abnormal condition of the brain there may be found a corresponding abnormality of mind. While we cannot say that every abnormal condition of this mind has a corresponding abnormality in the brain, because of our inability to examine every case, yet enough cases have been discovered to make this statement almost a safe one.

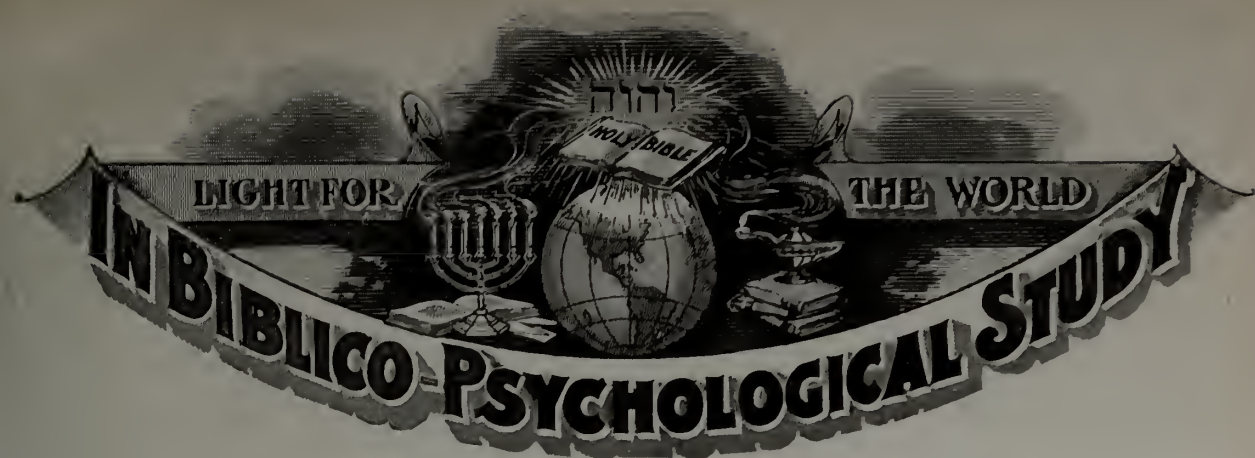
Here is an illustration:--The Boston Transcript tells us of the case of a boy, Jesse Beard, of Indianapolis, Ind., who seemed insane and manifested, as symptoms, a most violent temper, with criminal tendencies. To quote: "Finally, he was brought by his parents, before the Juvenile Court, as an incorrigible. The chief probation officer was a woman, and very likely a mother. At any rate, she took an interest in what seemed a desperate and hopeless case, and had the boy taken before an expert for examination. Investigation



disclosed the fact, that when three years old, he had fallen into a trench, his head striking some timbers, after which he was quite ill, and was threatened with brain fever. Following this lead the surgeons located the old injury, and trepined the skull at that point, disclosing a fracture and brain depression, with chronic inflammation of the brain covering. The pressure was removed and the brain restored to its normal condition, since which time the subject has shown an entirely different disposition.

We do not look for the time when science can make a wise man out of a congenital idiot, but there may be many cases in which an accident has had a share, for which science opens up a way of salvation."

The intimate association of the nerves with the brain, may be shown in the following example, from the "Practice of Osteopathy" page 331. "Farmer, injured while at work, later became insane. Treatment by usual methods did not avail, and preparations were made to take him to an asylum. He had been insane some months when the Osteopathic examination was made. Four men were required to hold the patient during the



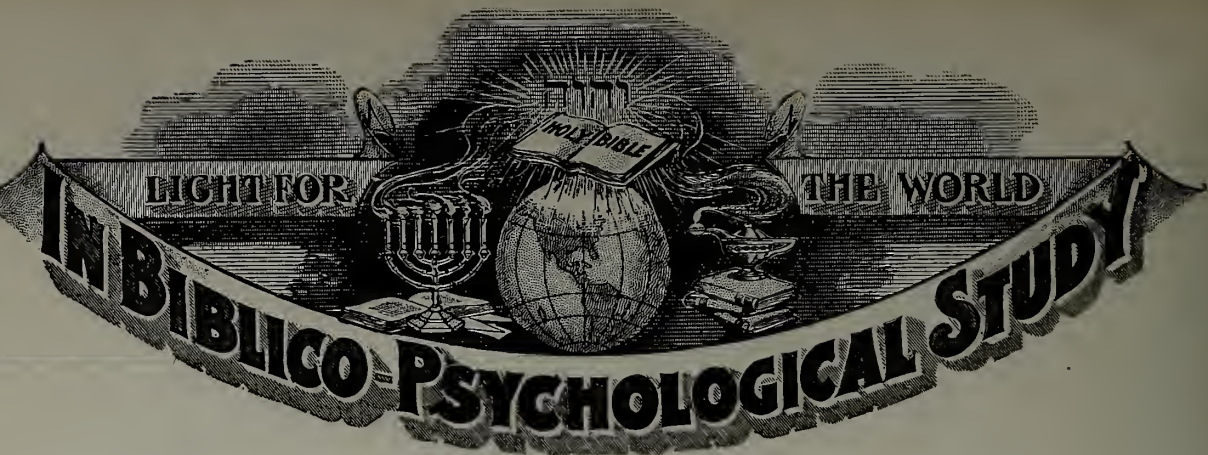
examination, so violent had he become. Lesion was found as a marked displacement of the third cervical vertebrae to the right. It was set at once, and the patient immediately fell asleep, sleeping for twelve hours and waking rational. In a few days the patient was well."

This mind of the flesh, having its seat in the brain, has as its highest function, reasoning power; every kind, inductive and deductive, analytic and synthetic being manifest.

From the further fact that this mind is inseparably connected with the body, it follows that the death of the body necessitates the destruction of the mind of the flesh. It comes into existence with the body, and it ceases to exist when the body dies.

Here we bid farewell to this mind, so far as these studies are concerned, except for an incidental reference. .

The study of science is now ready to recognize the fact, that man's mental equipment has two divisions: a mind allied to the brain and a mind not allied to the brain; a mind which is rational and a mind which

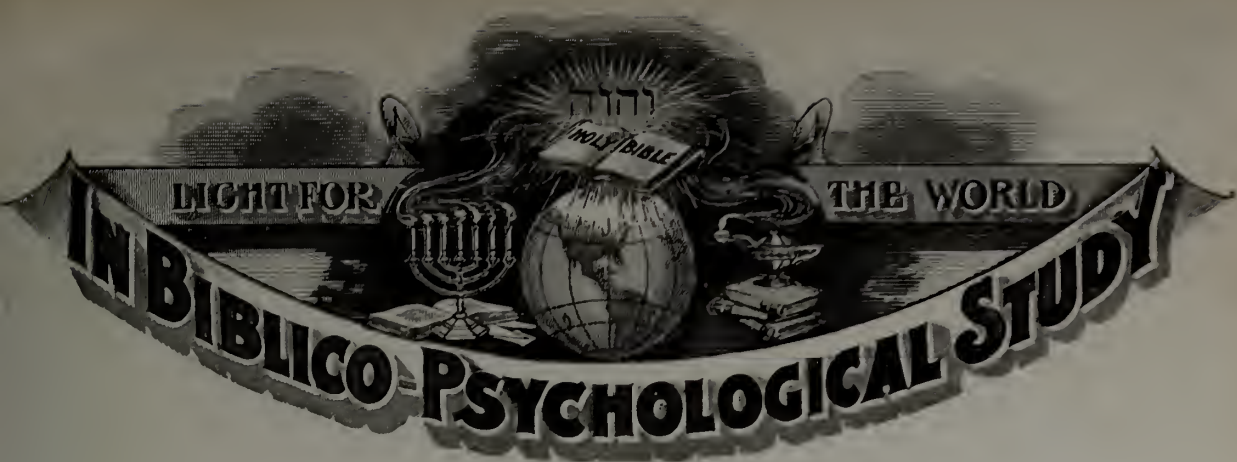


is intuitive; a mind which is conscious and a mind which is subconscious. The scientist calls this second, the subconscious mind, the subjective mind, and the subliminal self. The theologian calls it, and Paul calls it, "the mind of the spirit". This is the mind of that part of man which constitutes the residue of the divine image with which God endowed Adam. (See Study 3.) This is the mind of the divine part of man, whose activity so often astounds people. To this mind are directly traceable all the psychic phenomena which are called wonderful.

This mind is intimately, but not inseparably, connected with the body, though it is inseparably allied to divinity, for it is divine.

It will exist and develop after the body is dissolved. In proof of this we turn to Math. 17:3, where, in connection with the transfiguration of Jesus, we read of the spirit of Moses and Elias, "And, behold there appeared unto them Moses and Elias, talking with him".

This truth is the very basis of spiritual immortality. Whether a man has, or has not, the holiness



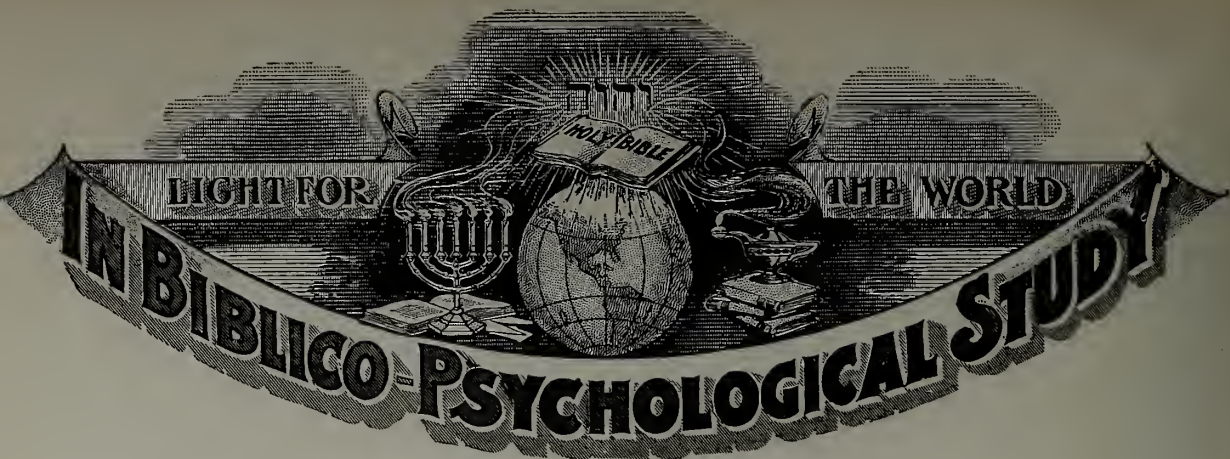
which Adam lost, restored to him, personality, which he does possess, being a divine characteristic, cannot be subject to destruction, but must be immortal.

"Then shall the dust return to the earth as it was and the spirit shall return to God, who gave it."

(Eccl. 12:7.)

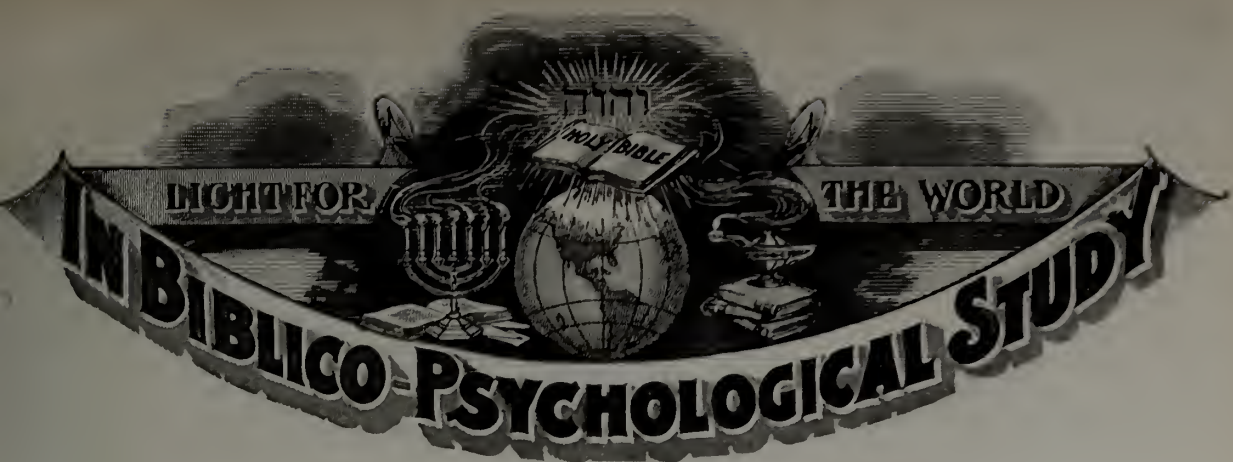
We will now give two illustrations of the action of this mind, one in connection with the body and the other apart from the body.

Rev. J. W. Jeffries, a minister known to the author, was sitting in his study one rainy morning, when he suddenly felt impelled to go four miles into the country and call upon one of his parishioners. He could not rid himself of the impression. He went to the window, and looking at the mud and rain, decided that he would not go. Now the impression became imperative, to go. For an hour or more this battle went on and ended by his hitching up his horse and starting out, all the time feeling that he was foolish to start out on such a day. When he reached the place, he found no one at home, and standing in the woodshed, preparatory to starting back, he felt impelled to pray.



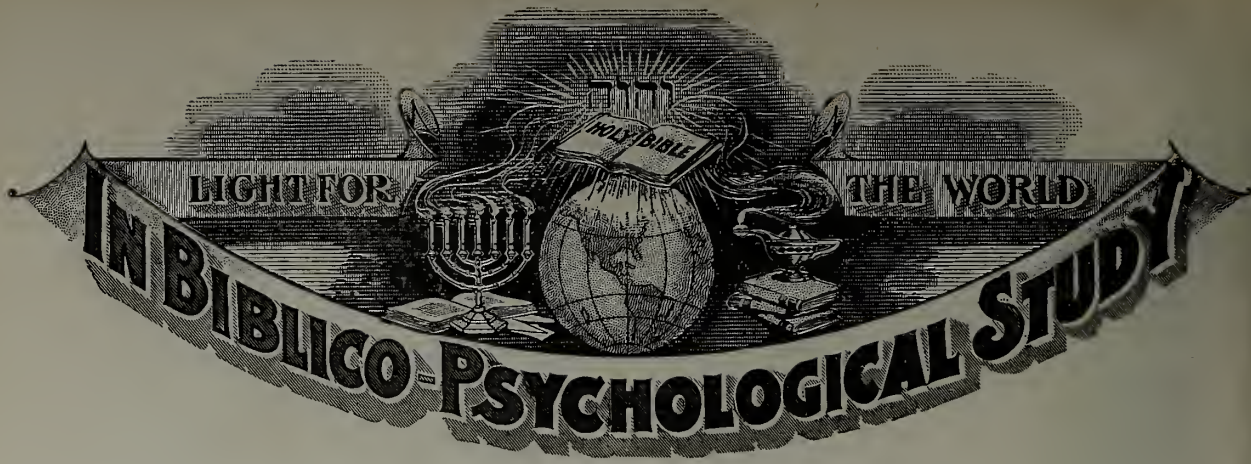
He kneeled down, there and prayed aloud for that family, and especially for the man of the house, that he might be preserved from danger. He then returned home. A good many months afterwards, a stranger came to his home to see him and told him this remarkable story: He said that when Mr. J. came into the woodshed that day, he was standing behind a wood pile with a loaded rifle in his hands, intending to shoot the man of the house on his return home. After that prayer he could not do it, and when Mr. J. had gone he, too, went away. He had now come, not only to make this confession, but to thank Mr. J., for he had learned that he was mistaken and that the man was innocent of the wrong he supposed he had done him. What solution can we give for this event but that the voice of God spoke to his spiritual mind. He heard, and his friend's life was saved, and a great wrong was not perpetrated .

That this mind is capable of operation apart from the body, the following illustration will prove:-- There is a family whom we have known a number of years. The father and mother were Scotch, and the orthodox of the orthodox. The family, too, are exemplary

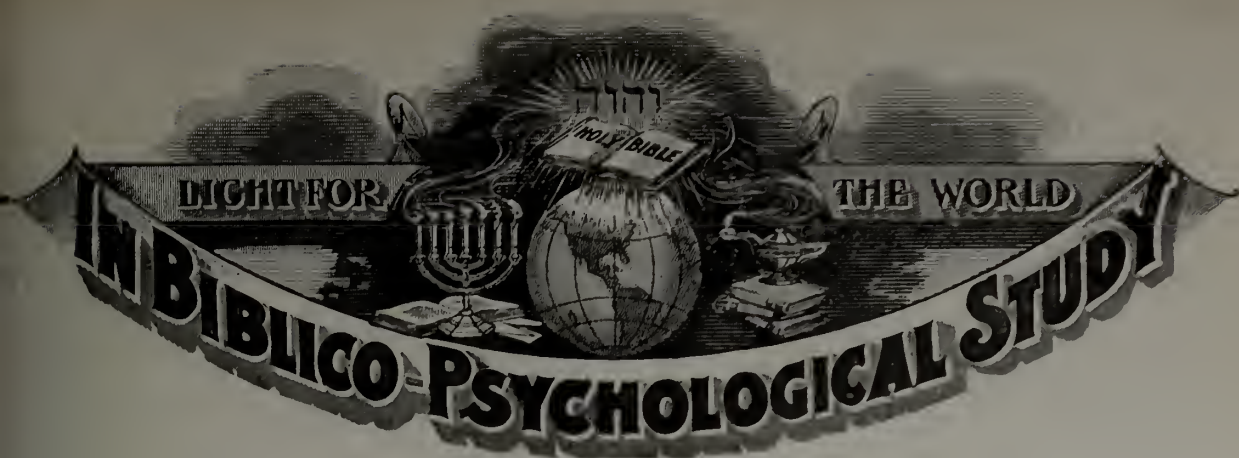


christians and such a thing as psychical experiences were, we suppose, unthought of with any of them. A son, who was a student in the College of Homeopathy in Chicago, was taken sick with typhoid fever. He grew rapidly worse and ultimately died. On the night of his death, his sister was in Detroit, sitting alone in her room at a late hour, when suddenly a picture of a sick room appeared before her. On the bed she recognized her brother, and sitting by the bed, her mother. The physician and some other persons were also seen by her. As she looked she saw her brother sit up in bed, throw up his arms and at once expire. She was not surprised when, in the morning, she received a telegram announcing his death. When the family came together at the funeral, she told them what she had seen and then described the whole event of the dying in the most minute detail. Her mother said that everything occurred just as she described it.

Many observers think that because this mind or spirit is a divine characteristic, it is necessary to hold the theory of its pre-existence. It is true that if we hold literally to the phrase they use, "we are



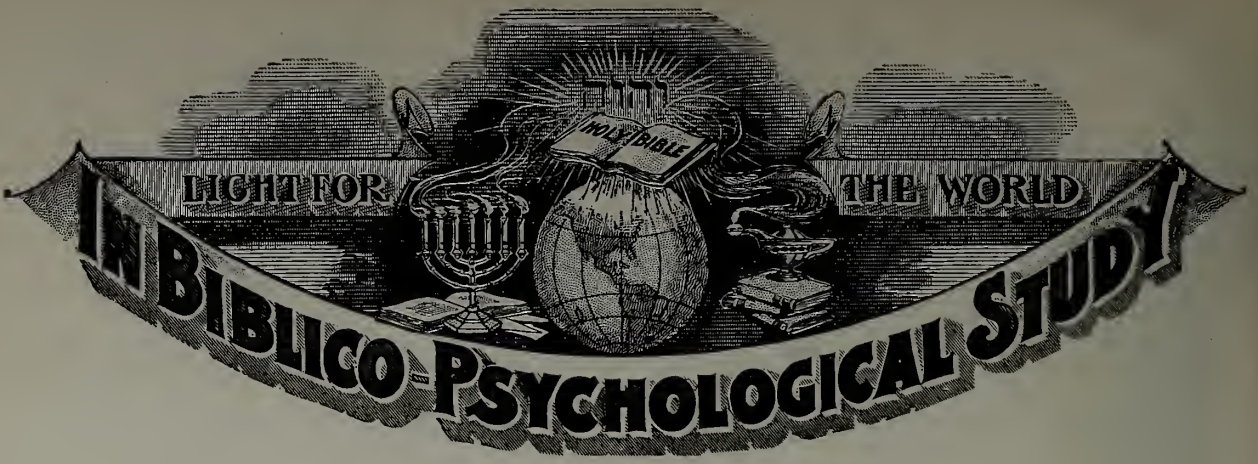
a part of God," we would be compelled to believe that it is related to the past as truly as it is to the present or future. And that is what many teach. This position is taken, in the first place, to be consistent with that theory, and, in the second place, to account for certain common experiences. For example: It is a common experience for a person to come to a place where he knows he has never been before, and behold a scene which is, in some indefinite way, familiar to him. This experience, the adherents of this theory account for, on the basis of pre-existence. It seems to us that this is a very slender argument upon which to base a theory. Many conclusive arguments can easily be found to offset this hypothesis. Jesus, in his prayer (John 17:8), says: "And now Father, glorify thou me with the glory I had with thee before the world was." By His own statement, therefore, we have the pre-existence of Jesus clearly established, and by the same evidence we learn that His memory of that state was neither dim nor fragmentary. He remembered perfectly. If we had pre-existence, it is to us inconceivable that our memories should not be as clear and distinct,



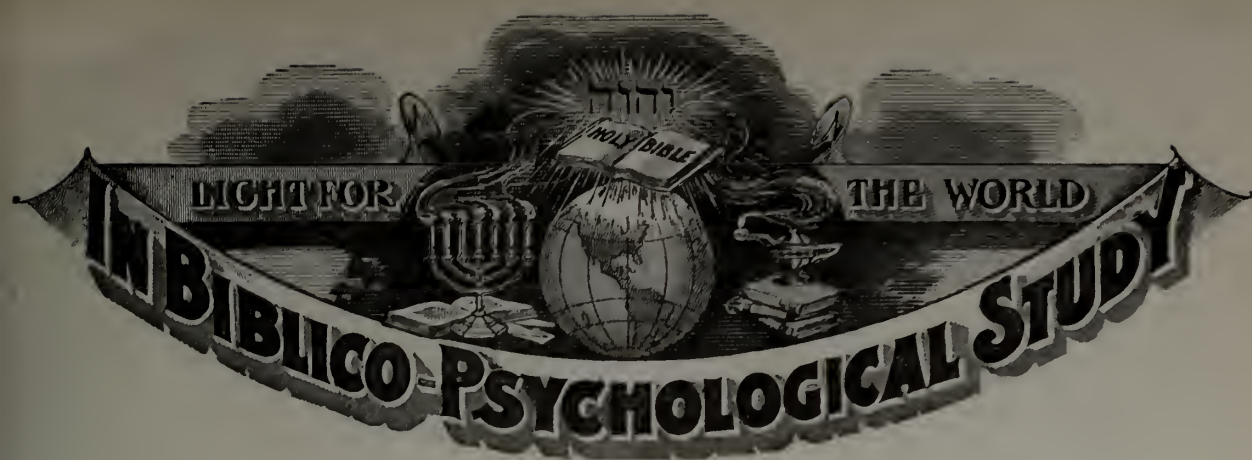
regarding the experience of that state, as His were, instead of being, as all such experiences are, absolutely dim and indistinct. You may reply with Hudson's theory that we can only become conscious of subjective experiences as they are brought to the consciousness by the medium of the objective mind.

That would have been just as true of Jesus as of us, and we feel justified in again asking how, if we had pre-existence as He had, could His experiences there be so clear to Him, while our memories, if memories they are, are invariably both dim and indistinct? The theory has no support in the Bible so far as we have been able to discern.

Speaking technically of the origin of the human spirit, we may say, we accept what theology calls the traducian theory, as appearing to us of all theories least subject to adverse criticism. This theory holds that the whole man is propagated by natural generation; that by the inbreathing of the divine image, God institutes no new method of conception or of birth for the human family, but that the image was simply an addition to man's equipment for his highest



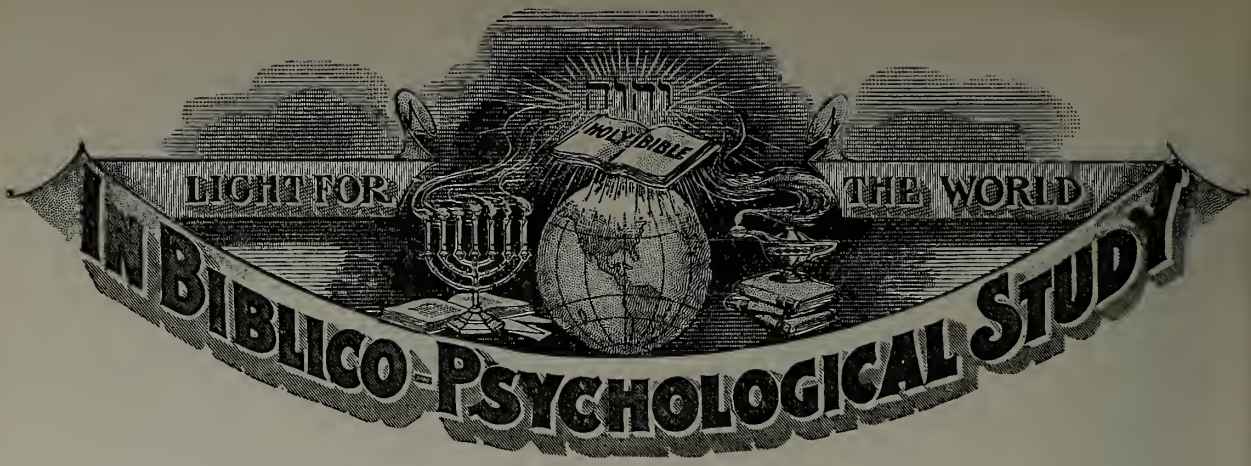
good, and might be propagated with his other powers and in the same manner. It was not necessary to overthrow the whole established scheme of reproduction, on account of the new characteristic with which God chose to endow man. The traducian theory is scripturally defended by Strong (Pg. 252) as follows: "It seems to accord best with scripture, which represents God as creating the species in Adam" (Gen. 1:27). "So God created man in His own image, in the image of God created He him; male and female created He them;" and increasing and perpetuating it through secondary agencies. (Gen. 1:28.) "And God blessed them and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."



EXAMINATION QUESTIONS.

Study 4.

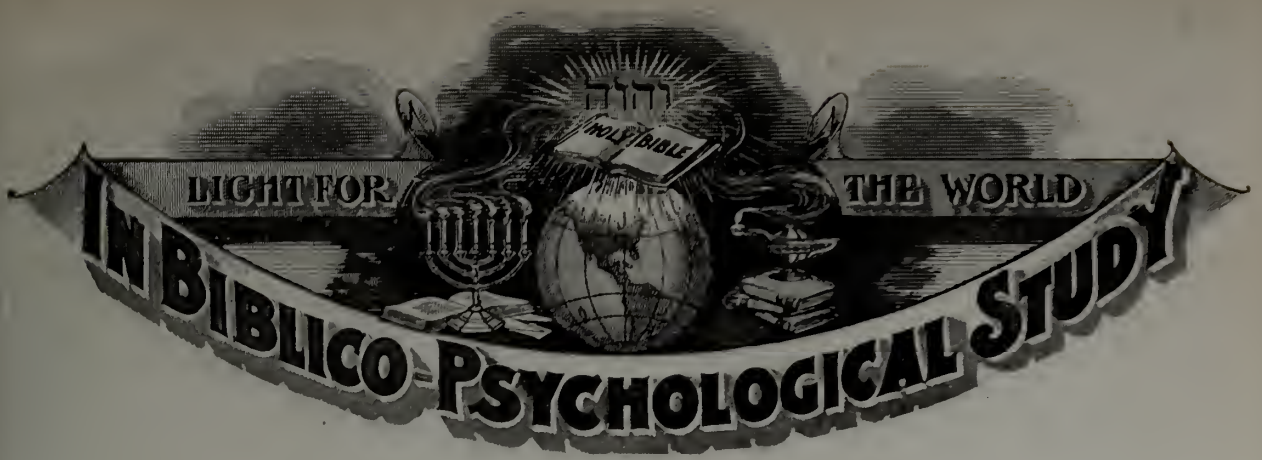
1. State in your own language the usual position taken regarding the two-fold nature of Christ.
2. How may a man be said to have a dual nature which is, after all, a single nature?
3. Name three authorities who support the dual theory.
4. What does Paul mean by Rom. 8:6?
5. How does the connection of the "mind of the flesh" with the human body, differ from the connection of the "mind of the spirit?"
6. Name from your own observation some physical results of fear.
7. Prove that the "mind of flesh" has its seat in the brain.
8. Name four kinds of reasoning.
9. What becomes of the mind of the flesh at death?
10. Give a good theory of the origin of the human spirit.



THE HUMAN SPIRIT AND HYPNOSIS.

Study 5.

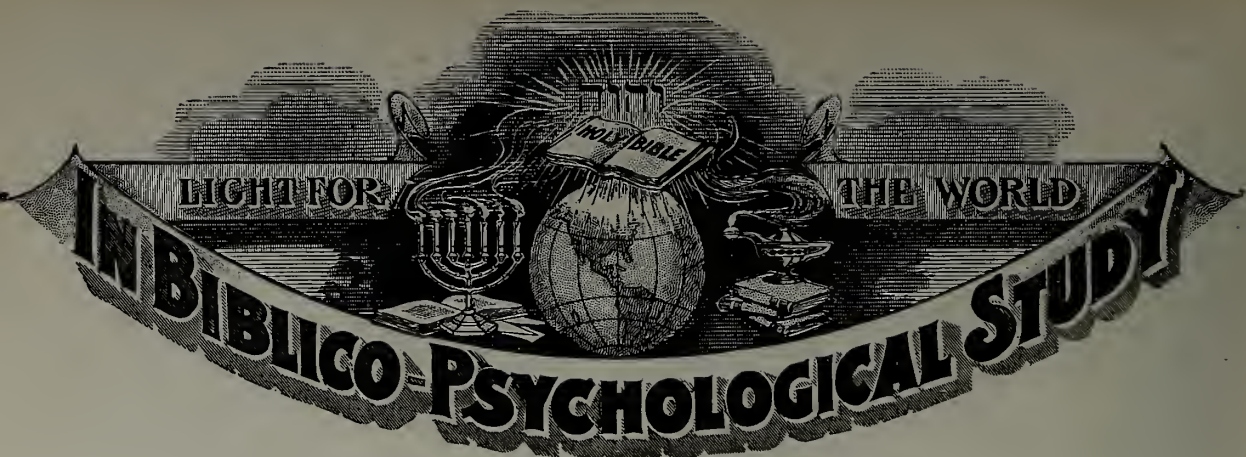
The introduction of the study of archaeology was one of the greatest events of the nineteenth century. Few things are of more interest. In the revelations of the archaeologist, we have learned much of history of previously prehistoric man, just as in the science of geology we have found an unfailing record of life, both vegetable and animal, covering hundreds of thousands of years. Nothing more fascinating is written than the story of the excavations of the ancient cities of Herculaneum, Pompeii, Troy, Athens, Rome, and of the land of Egypt with the pyramids and the tombs of the kings. We think that no branch of modern advancement has been of more interest or importance than this study of lost and long forgotten things. The opening days of the twentieth century have, however, had the honor of making pioneer investigations in the realm of THOUGHT, which are, in a true sense, archaeological. Much has been said and a great deal of exploitation has been made during the last two decades of the nineteenth century, of that which has been termed the



"New Thought", but it has proved to be but a crude reproduction of the common thought of the Apostolic days. While these leaders have been talking of dual mind, and of subjective mind, as opposed to objective mind, they have but been using new terms to introduce the faculties which Paul called the "Mind of the Flesh" and the "Mind of the Spirit." In modern times the whole mind of man had been supposed to have its seat in the brain, the spiritual mind having been unrecognized as a thinking entity.

Here and there were advanced thinkers, whose ideas along this line were misunderstood and grossly misjudged. Today we do not hesitate to make the clear distinction, that there is a mind of the flesh and there is a mind of the spirit; there is a mind of the head and there is a mind of the heart, and upon the condition of this latter mind, in contrast with the former, salvation largely depends. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved". (Rom. 10:9.)

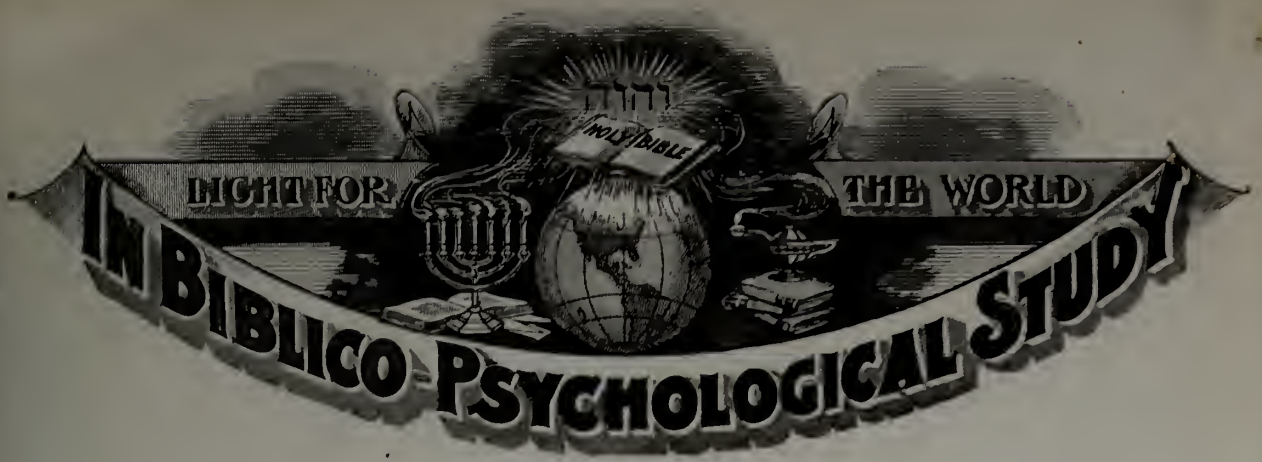
We have been accustomed to think of the human



body as possessed of two sets of faculties or powers, namely, those which are subject to the control of the will, as muscular movement, and those which are not so controlled, as the circulation of the blood, etc.

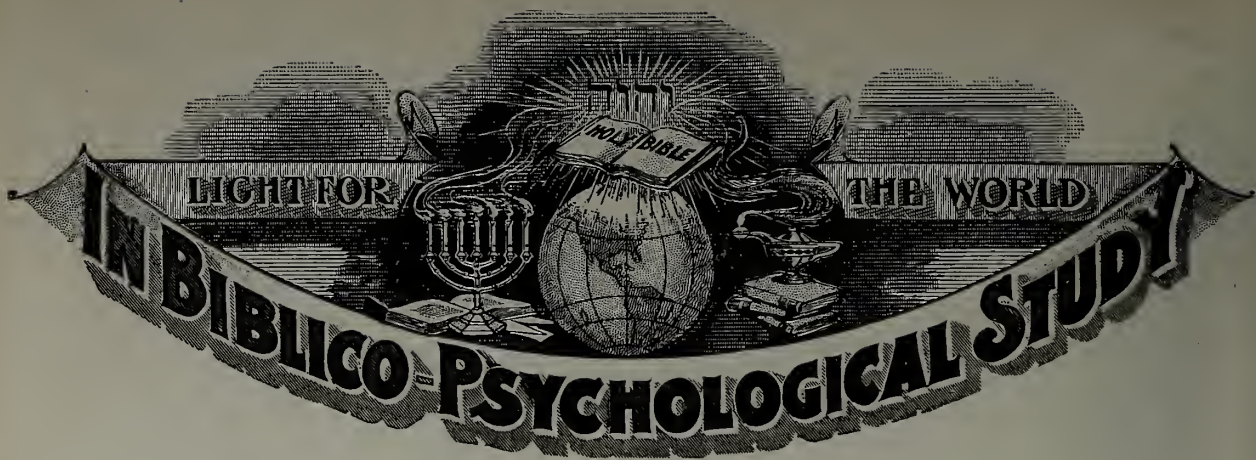
With this we have associated the further idea that those faculties or powers, which are not subject to control by the will, are not subject to control at all, except by medication. Experience, however, has now taught us that there is a control, even for these, apart from medication, and the great archeological discovery, of the opening years of the twentieth century, is that they are controllable by the human spirit. This is one of the great truths that Jesus taught: "Ye shall lay hands on the sick and they shall recover" and "If two of you shall agree upon earth as touching anything that ye shall ask, it shall be done unto you, of my Father which is in heaven," which shows the method for both present and absent treatment.

Dr. Quackenbos, of New York, perhaps the chief American authority on this subject, said in a recent discussion of the moral effects of hypnotism: "It happens to be a psychological fact, that in hypnosis,



spontaneous or induced, the spiritual self of every human being is approachable and impressible by another personality, in whose purity of motive, integrity and judgment, the sleeper has supreme confidence, and who is in genuine sympathy with his objective needs and failings. As taught in scripture, and as now apprehended by students of mind, man is a two-fold nature, material and spiritual. As a spiritual being, the created copy of God, he is continuous in nature with God, and by reason of his divine pedigree he is invested immeasurably with supernormal attributes, faculty and knowledge, which, under certain conditions, he has power to utter in his objective existence. He has thus perfect control over the flesh--both over bodily functions and over intellectual, emotional and moral expression. Where such control has become relaxed, he may be inspired to re-establish it and to perfect it."

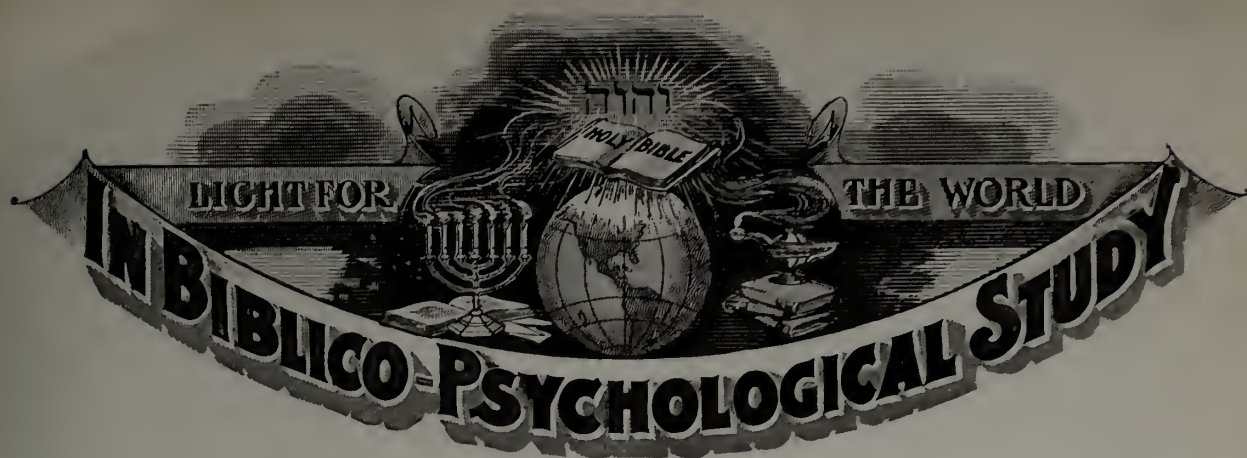
The human spirit, next to the holy Spirit of God, is the mightiest agent in the world today. Experience teaches us, and ere these studies are completed, you will have learned that all the following named phenomena



belong to it. It can live independently of the body; it controls cell change, the circulation of the blood, excretion, secretion and sensation. It acts independently of the five senses, sees through matter, reads the thoughts of others, never forgets, never sleeps, and never dies.

This is that part of our nature which is divine, and it is through it that man can communicate with the Infinite. This, indeed, is the very ground of the whole realm of telepathy and telepathic communication; of hypnotism, clairvoyance, and non-medicinal healing. It is in strict accord with our hypothesis of "The Divine in Man" as laid down in our third study.

Of this Carl Sextus, in his work on hypnotism, says truly: "The communication of thought and ideas, from one mind to another, without the use of spoken words, at great distances, has been practised in all ages of the world by the spiritually unfolded man. It is the connecting link between the physical and the spiritual; the determining factor of the continued existence of man; the bridge over which the race marches to



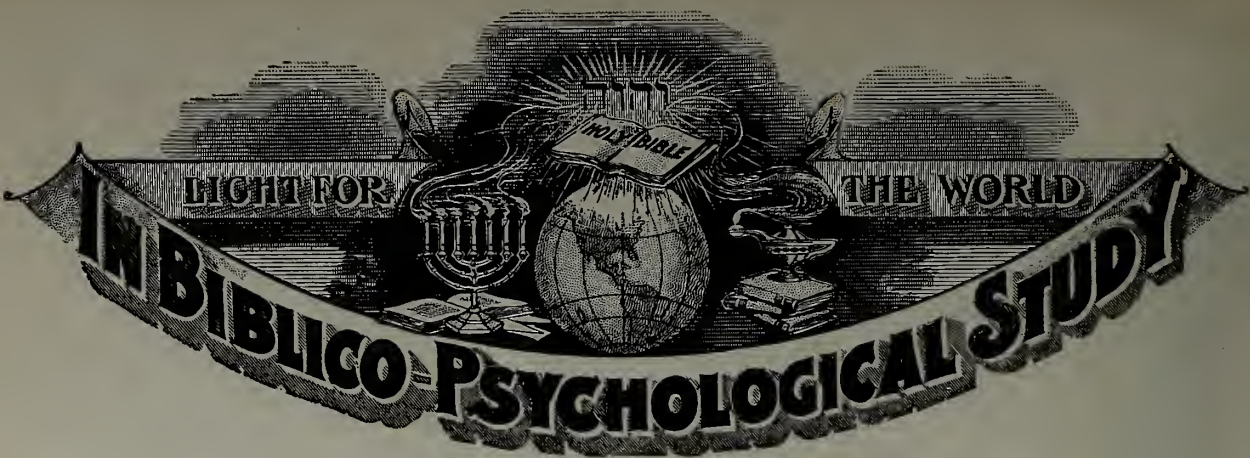
immortality; the key-stone of the arch which bears aloft the possibility of eternal life." Of it is said:

"I say not welcome when you come,
Nor farewell tell you when you go,
For you come not when you come
And you go not when you go.

You are always ever with me,
Ever will be, so I pray
I would never welcome give you
And farewell would never say."

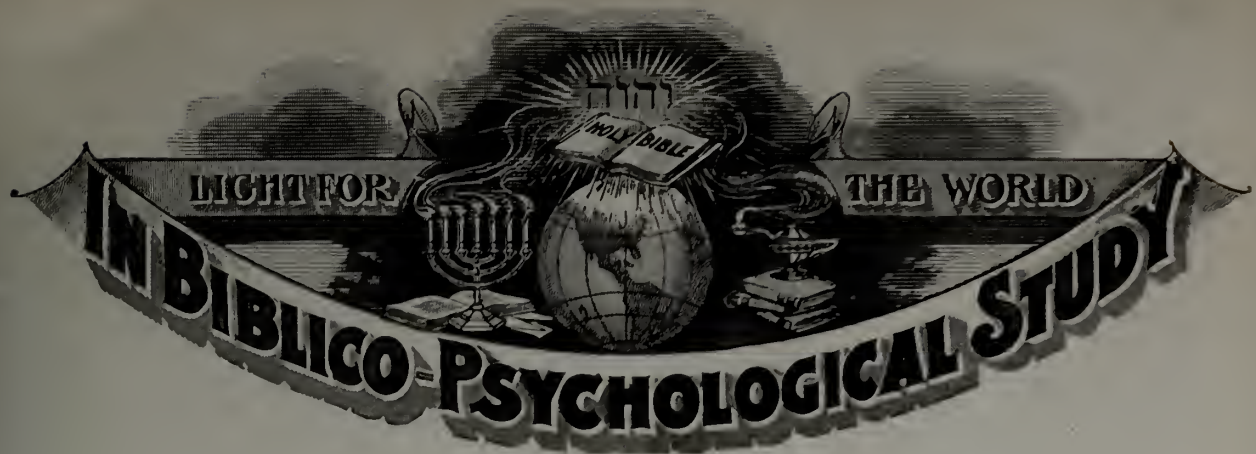
Translation from the Swedish.

Under the name of subjective mind, subconscious mind, and subliminal self, all sorts of theories have been promulgated, as to how this divine part, or spirit of man, operates. It has been said to have a circulation, like the circulation of the blood. We have never been able to see a whit of reason for the assumption. It is also asserted that it operates through the medium of the nervous system, using the nerves as telegraph lines, upon which to travel, as it sends its messages through the body. Upon this hypothesis, the magnetic healer



seeks out the nerve centers and professes to send mental currents over them. Still another class claims that it operates through the cells of the body. They describe disease as "Interference with the cell system of the body," and, therefore, the mental energy passing from cell to cell, produces the desired effect. One cell effecting the next one, as waves chase one another across the surface of a body of water. We cannot see any necessity for the acceptance of any of these theories, which at the best are hypothetical. We believe that the spirit is the divine quality in man; that it is immaterial; that it needs no lines of matter upon which to travel; that it is intelligent, and that it is capable of co-operation with another spirit always, on the basis of perfect agreement; that thus the divine meets the divine, and where healing of disease is desired, the result will justify the expectation. This is also true of all the phenomena named above on pages 83 and 84 of this study.

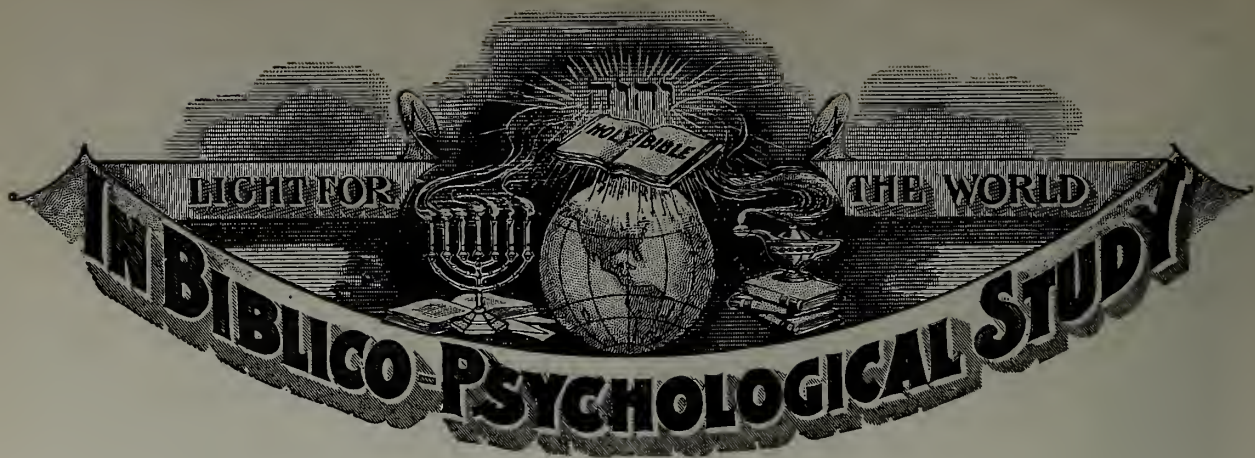
Some have tried to locate the spirit in some specific part of the body, as the mind is without doubt located in the brain. Some one has said it is



located just at the base of the brain, where the skull connects with the vertebra, but we have never been able to find out upon what hypothesis it is so stated.

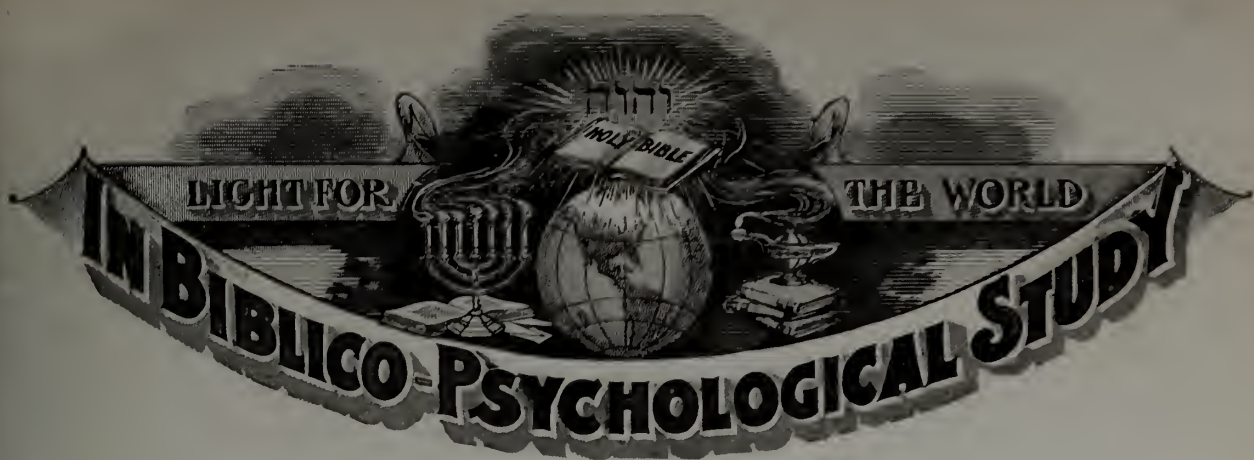
We believe that the spirit is co-extensive with the body and dominates it in its every part. Among other reasons for this conviction, is the fact that the loss of a part or parts of the body, does not find a parallel in a corresponding loss of any part or parts of the spirit substance.

An illustration:--Mrs. D., a lady living in the state of Michigan, had the misfortune, in the year 1898, of being compelled to have her arm amputated. In making a box in which to bury the amputated part, a mistake was made and the box was found to be too short. The arm was, however, bent at the wrist, inserted in the box and carefully buried. In a very short time she began to complain of a cramp in the wrist, and the pain continued to increase in intensity until she was utterly prostrated, and seemed to be on the verge of insanity. It was commonly reported that she could not live. For some time nothing was thought of the possibility of the buried arm having anything



to do with the pain she was suffering. At length, some one suggested that there might be some such connection, and her husband and our friend Mr. R., went to the cemetery, dug up the arm, and carefully straightening it out, placed it in a longer box and reburied it. The pain ceased almost immediately and the lady recovered fully.

This is no uncommon incident, for so many cases are known, that we believe it may be regarded as a principle of universal application, that the toes and fingers continue to be felt, just the same after amputation as before. Our physicians explain this phenomenon on the basis of reflected sensation. By reflected sensation the doctor means to say that if, after an arm, for instance, is amputated at the elbow, thus severing all the nerves reaching the fingers, some exciting cause shall stimulate the nerve, say, of the index finger at the place of amputation, the sensation will be felt in the finger, just the same as though the finger were still intact. This explanation does not seem to us to explain. In the case of Mrs. D. there was no exciting cause at the place of amputation, but

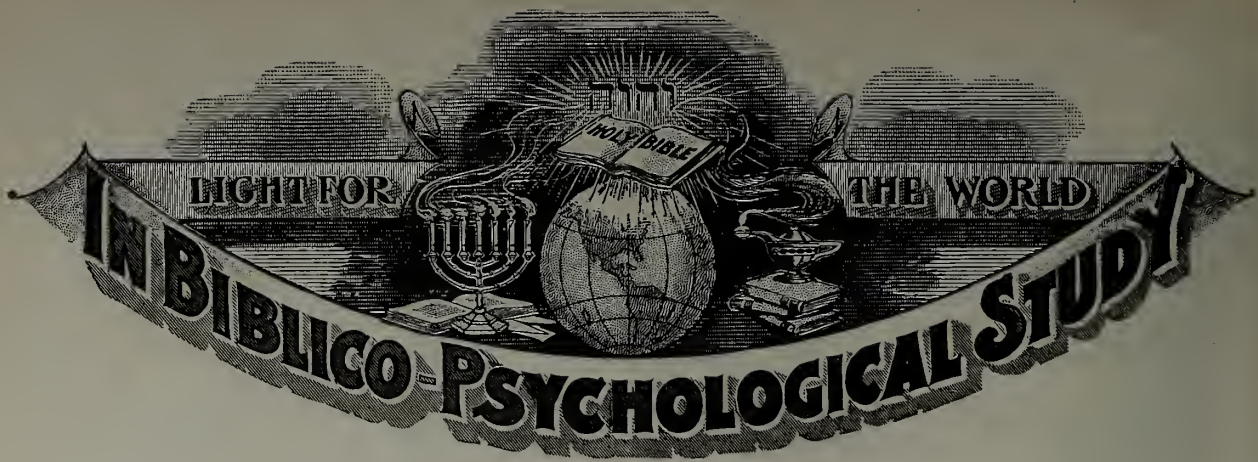


a cramp at the wrist, the cause of which no one understood, but which, on examination, was found to correspond with the position of the amputated part in the box. We feel justified, therefore, in taking the position, that the spirit is co-extensive with the body and conscious in its every part.

Every organ of the body which is subject to control by the will, after a period of labor, requires rest and time to recuperate. This is as true of the brain, whose mind thinks under the direction of the will, as it is true of the muscular system, which is operated voluntarily. For this purpose nature has provided sleep, in which the exhausted forces of life are refreshed and revived.

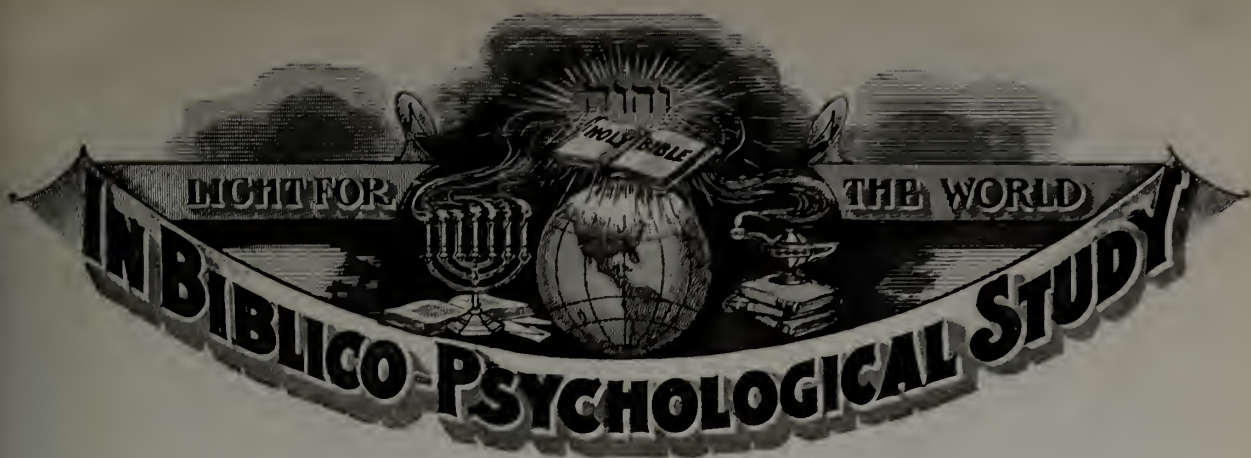
The spirit, however, never sleeps, and while it may not be said that it is more active when the physical parts are asleep, it is certain that in this free state, untrammelled by the auto-suggestion of the brain mind, it can most efficiently perform its work of reviving and building up those parts of the system over which the volitions have no control.

Experiment proves that this condition of sleep of



the natural mind, and the visible activity of the supernatural mind or spirit, may be induced at any time on the basis of perfect agreement of the mind of the subject with the mind of the operator. This state we call hypnosis, and this act we commonly call hypnotism.

This phenomenon is greatly misunderstood by the public in general, who, with almost common consent, seem to think that the conditions are produced by means of a peculiar and dangerous power, possessed by certain persons, by which they are, at will, able to gain control over weaker minds, to their very great detriment. No joint proposition could be made which is farther from the truth, for it is untrue on both sides of the statement. No man can, at will, gain possession of the average mind, for good results depend on the perfect agreement of the two minds. Upon the other hand, instead of a good hypnotic subject's being weak-minded, it is rather a compliment to his power of controlling his mind, in that he is able to exclude from it everything that would hinder the perfect agreement of his

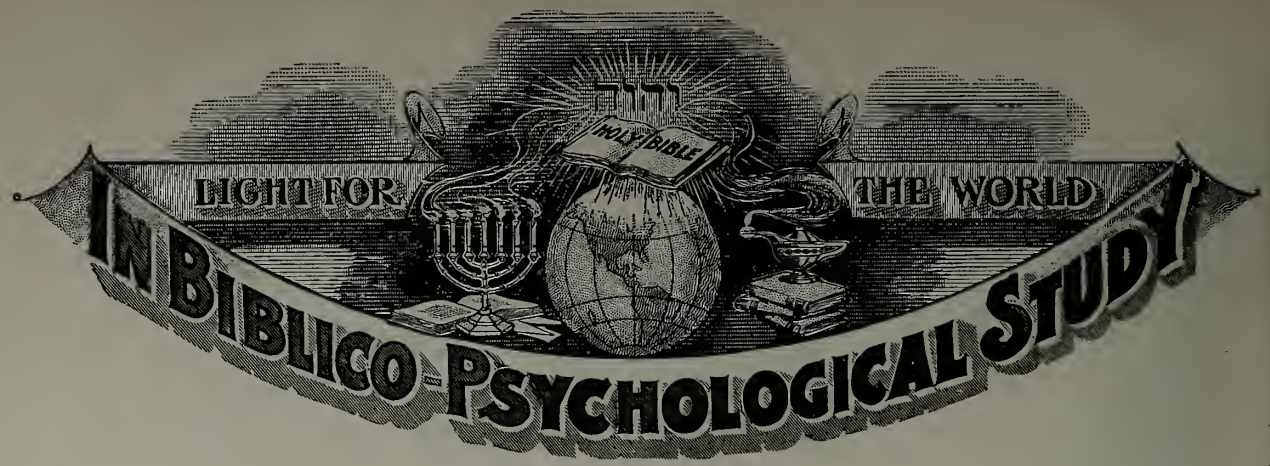


mind with that of the operator, without which condition no good result can be obtained.

This condition being fully adduced, however, the spirit or active mind of the subject is almost wholly dominated by the mind of the operator, while the condition continues, and it acts efficiently on the various organs and faculties of the body under its control.

Its action is more efficient in producing results while in this condition than when the brain mind is awake, simply because it is not hindered by the auto-suggestion of that mind. While in this state the two spirits, that of the operator and that of the subject, are "en rapport;" and if then, beside this, they will call upon the Divine Spirit, with which they may in turn now come "en rapport," they will then have the strongest combination of power in the world for the production of healings and other phenomena.

Now, before taking up the study of hypnotism and teaching you how to induce and control the conditions, as well as giving you timely warnings of some of the dangers attendant upon it, we will discuss briefly its most important feature, suggestion.

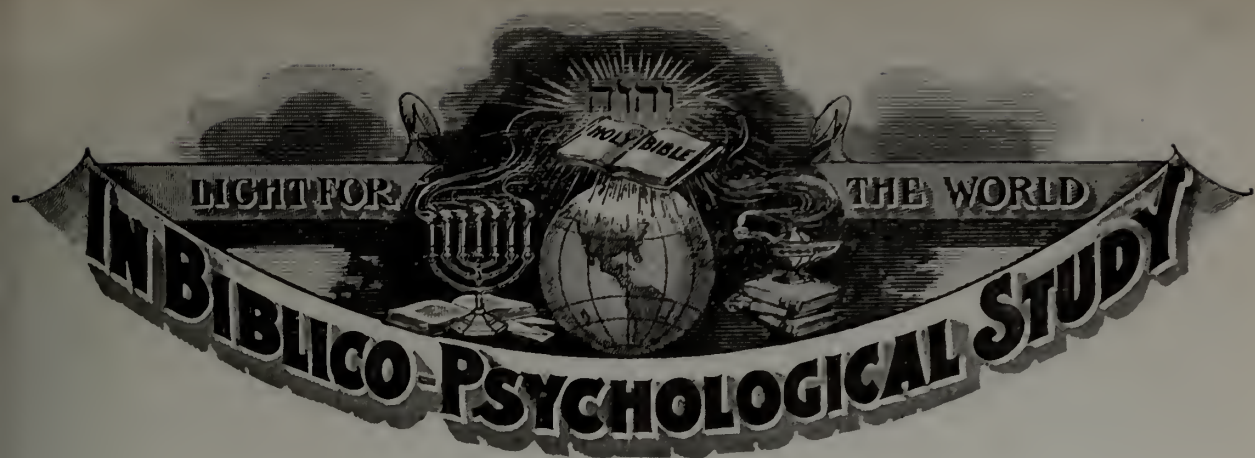


Suggestion is of three kinds, viz: direct suggestion, auto-suggestion and post-suggestion.

Direct suggestion may be defined as suggestion made by one mind directly to another. Auto-suggestion is a suggestion which rises in the mind of the subject. Post-suggestion is a suggestion made by an operator, whose effect will be felt at some time in the future. In all these cases the effects are sometimes perfectly immeasurable.

We have often heard the story, which is usually told as a half joke and only half believed, of the dozen workmen, who by a previously arranged plan, suggested to a fellow workman at frequent intervals through the morning, that he looked ill, very ill, sick, very sick, etc., and sent him home really sick before noon. We have also read of the experiment of placing a condemned criminal in a perfectly sanitary bed and suggesting to him that a smallpox patient had died in it, and death from smallpox followed the suggestion.

Auto-suggestion is often confused with the imagination, as may be seen from the following paragraph, clipped from a recent issue of the "Christian

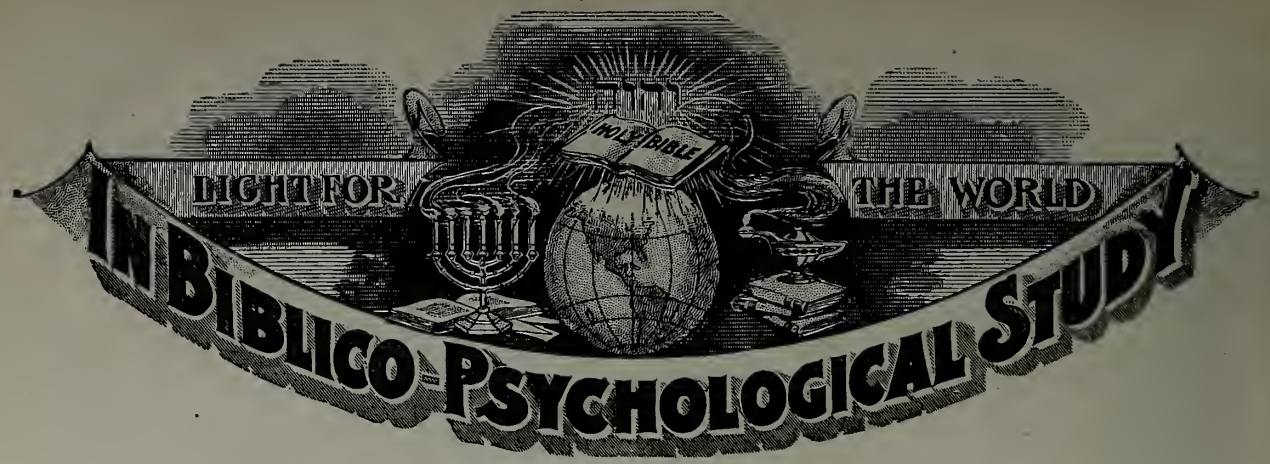


Endeavor World." "The fatal effects of the imagination were illustrated recently by the case of a Russian railway employe, who was by accident shut up in a refrigerator car. He wrote on the wall: 'I am becoming colder.' 'I am slowly freezing; I am half asleep; these may be my last words.' When they took him out dead, the temperature of the car was only 56°; the apparatus was out of order." To ascribe death in such instances to the imagination is the usual thing, but to us, viewed scientifically, it is but another startling case of the effects of auto-suggestion.

Direct adverse suggestion had its destructive effects even on Jesus Christ himself, for we read (Mark 6) that after their unkind criticisms, he defended himself by saying: "A prophet is not without honor, but in his own country, and among his own kin, and in his own house". And Mark adds: "And he could there do no mighty work, save that he laid his hands upon a few sick folks and healed them."

HYPNOTISM.

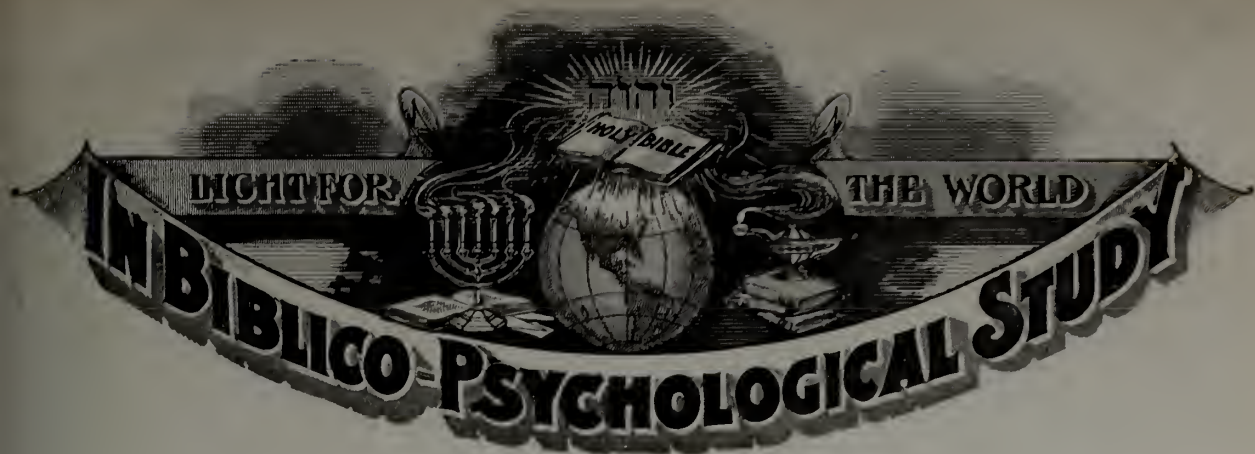
While we will not here give a definition of hypnotism, we may learn what hypnotism is by repeating



a paragraph found on page 89: "Experiment proves that this condition of sleep of the natural mind, and the visible activity of the supernatural mind, or the spirit, may be induced at any time on the basis of the perfect agreement of the mind of the subject with the mind of the operator."

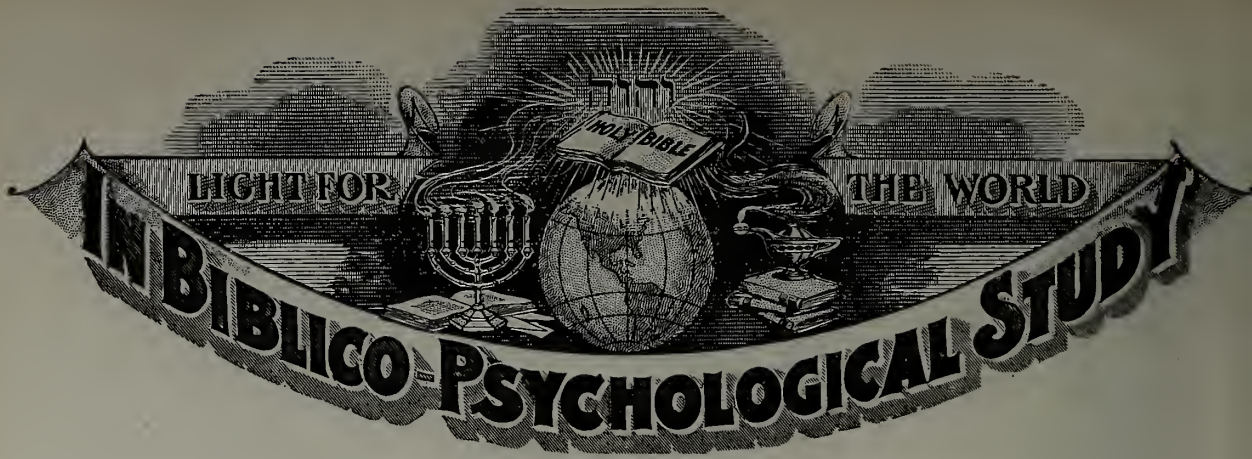
Most operators who use hypnotism as a means of treatment of disease, take the ground that the deeper stages of sleep are not at all necessary, in order to be able to produce good results. They claim that as soon as the eyes will remain closed, or the arm grow stiff at your suggestion, the subject is in a condition of receptivity, and the spirit will act on your suggestion quite as well as in the deeper sleep. With this position we do not agree, for though we do not make a practice of using the hypnotic sleep with our patients, except in very rare instances, yet we have found the results materially better in the profound than in the lighter stages of sleep. We think that the advocate of this view is too easily satisfied with his results.

Nearly every operator has his own method of in-



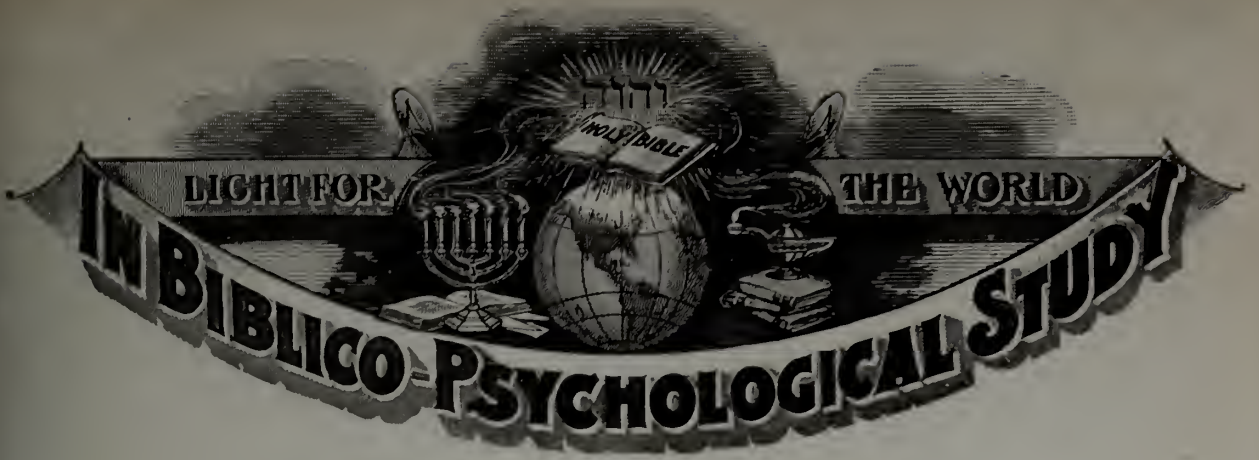
ducing the hypnotic sleep. One of the simplest, and yet one of the most effective, is as follows:

Sit facing your subject. Have him place his feet flat upon the floor. Have him draw a full breath and as he exhausts the lungs, have him relax every muscle and sit as passively as possible. With your right hand take hold of his left hand, and with your left hand take hold of his right hand, your thumbs pressing lightly on the palms of his hands. By this means a circuit is formed. Now think sleep, and send the thought through your right hand and receive it in your left. Continue to think sleep, your mind traveling the circuit all the time. Now direct your subject to look deeply and steadily into your eyes, at the same time crossing your sight so that you are looking into his right eye with your right eye, and into his left eye with your left eye. Suggest to him that very soon his eyelids will grow heavy, so that he cannot hold them open any longer. Continue to suggest that they are heavy, heavier, heavier, beginning to droop, drooping, etc. When they close, as they will in a few minutes, unclasp his hands, and rising quietly place your



thumbs lightly on his eyes, your fingers resting on the temples, and tell him that you are going to count five, and that when you have done so you will remove your hands and he will not be able to open his eyes, for the lids will be securely fastened down. Then begin to count slowly, all the time pouring in the suggestions, and thinking heavily, "Your eye lids must stick." Count something as follows: One, "Your eyes are now beginning to stick so that you will not be able to open them when I remove my hands. The strength is all leaving the lids so that you will not be able to raise them," etc. Two, "They are sticking fast," etc. Become more firm and positive in your declarations as you reach five; then tell him, when you reach five, that you are now going to remove your hands from his eyes and when you do so he will not be able to open them.

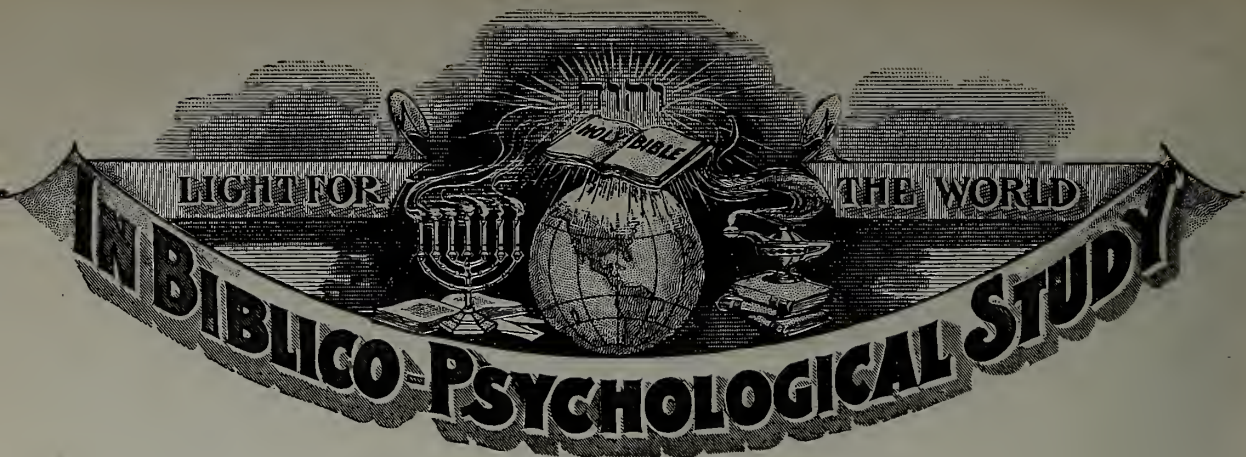
In the larger number of cases you will find that the eyes will not open. If you do not succeed the first time, repeat the process until you do succeed, for you can do it if you persevere. Do not try to do anything else with him until you accomplish this, for this is a



really important thing. You can ultimately fasten the eyes of eighty per cent of the people who come to you.

Having succeeded with this you may proceed with your other experiments. You can fasten his hands together, fasten him to the wall, make his arm stiff, fasten him into the chair, or put him to sleep by simply changing the form of your suggestion. If you want to put him to sleep, first have him become as passive as possible and think quietly of sleep, that he wants to go to sleep, that he is having a nice dream, etc. After having suggested sleep thus for some time, you can raise his arm and tell him that when you remove your hand the arm will remain suspended. If it does not remain suspended at your suggestion, continue your suggestions of drowsiness and sleep until this test is successful. Look intently at the bridge of his nose between the eyes all the time you are giving sleep suggestions, and think determinedly, "You must go to sleep."

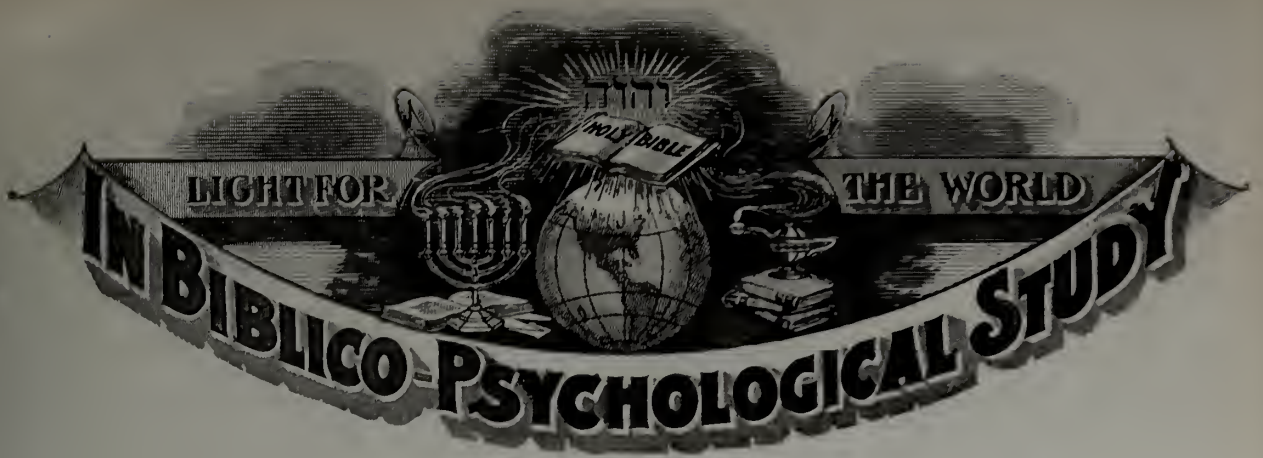
Often good effects will result from the use of downward passes with the hands. Upward passes will awaken the subject. When you have succeeded in in-



ducing a condition where the arm will remain suspended at your suggestion, you have your subject in a good state of receptivity, and you are in a position to begin the treatment of disease if you so desire, though as we said above, more profound sleep we have found to be more effective.

Remember that the brain mind is now asleep and you are now in direct communication with his spirit, which never sleeps. To remove or stop pain, place your right hand over the part where the worst symptoms appear and the left hand on the opposite side of the body, or limb, or head, as the case may be, and verbally repeat the following formula:--"The divine in me is now in rapport with the divine in you, and these two are in communion with the Infinite Divine One without us. Divine power is therefore passing from my right hand to my left in a vibratory current, for the stopping of this pain and the healing of this disease." Then verbally go over the symptoms you want relieved in your own language.

Think all the time the circuit from your hand, as we directed in the earlier part of this study. Suggest,

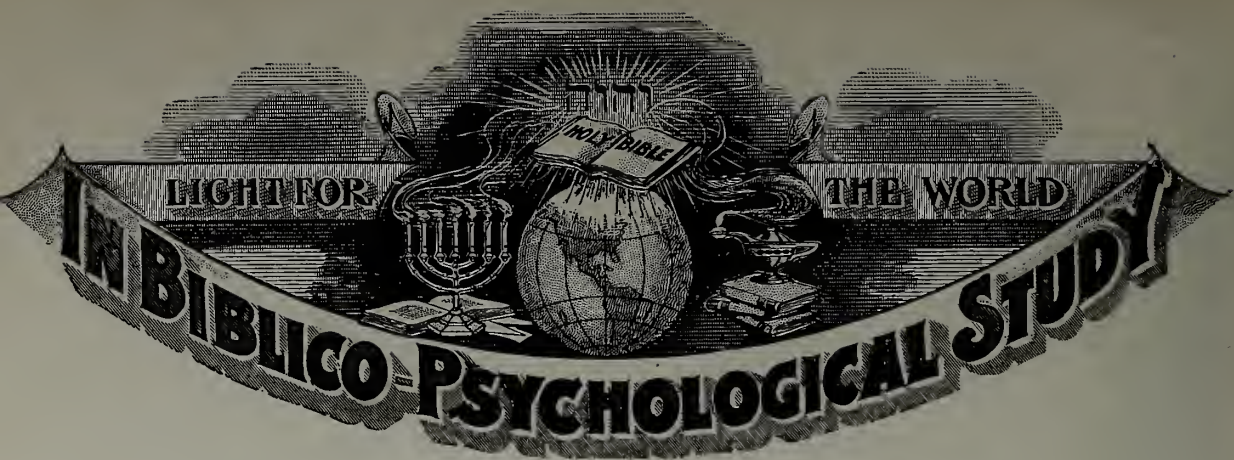


also, that pure fresh blood shall come to the diseased parts for healing.

You will find in a few minutes that the symptoms are changing, and in from five to ten minutes you may say to the patient: "You are feeling better, are you not?" He will be able to answer you, and without doubt will be able to truthfully say, "Yes."

In many cases one treatment will effect a cure. You may be ready for startling surprises in results. When you are ready to awaken him, but before you do so, you should suggest to the subject that when he wakens he will feel well; that he will have no pain; no dizziness, and will feel materially rested and refreshed. Always count five to waken your subject, that he may waken slowly and have no nerve shock. At five, say: "All right, wide awake."

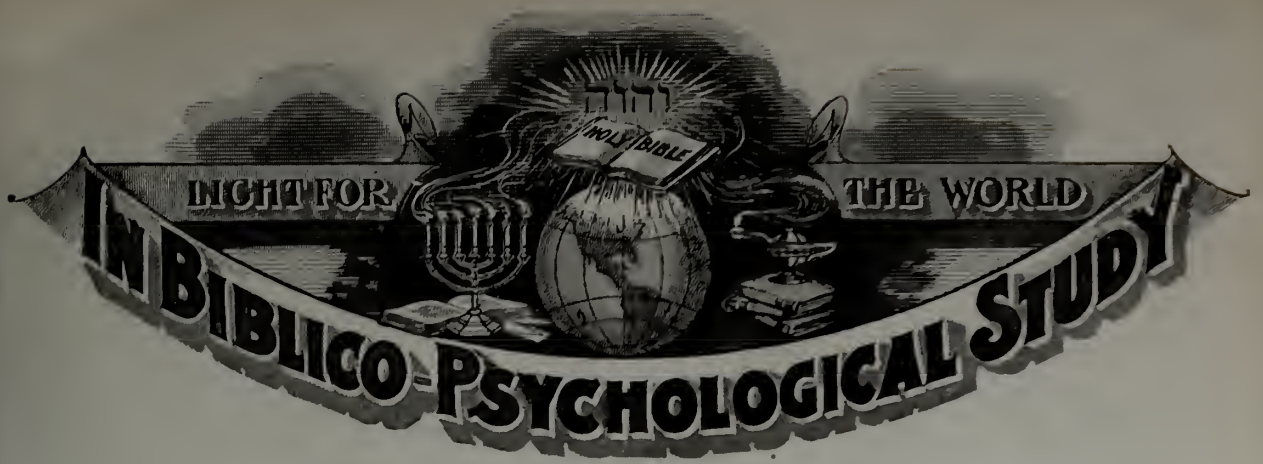
In applying the hands for the removal of pain, the presence of the clothing makes little difference; skin contact is not at all necessary. It is of great importance that your hands be of as high a degree of temperature as is the skin of the patient. This you may accomplish by placing them in hot water, or by the



exercises which will be given in detail in the study on magnetism. You will find it helpful to use magnetism, as well as suggestion, in hypnotic therapeutics.

There are said to be six degrees of sleep in hypnosis:-

1. Any manifested control of the body.
2. When the operator has complete control of the body.
3. The somnambulistic. The subject in this degree is really asleep. Here the mind of the brain ceases to act and the spirit mind follows the operator's every suggestion.
4. Clairvoyant. In this state the body is quiet and travel of mind begins.
5. Psychometric reading occurs in this stage. The contents of a letter in an envelope can be told, etc.
- The difference in 4 and 5 is only one of degree and not a distinction of state.
6. The deep trance. In this, visible life in the body is not manifest. The mind is supposed to be omniscient. "Everywhere is here," is the common statement of subjects in this stage of sleep.



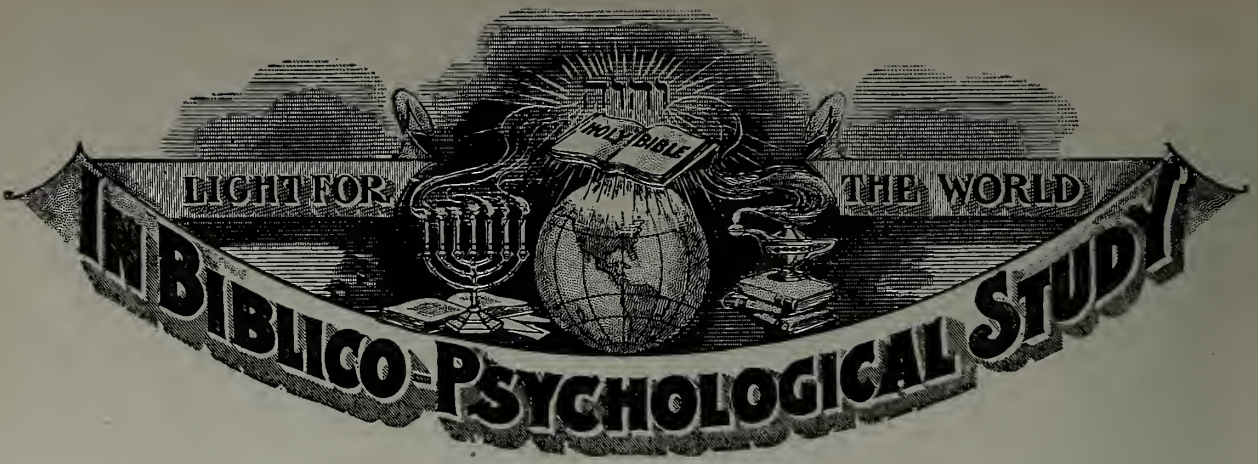
We think these "degrees of sleep" are stated quite arbitrarily. It is exceedingly difficult, if not impossible, to observe the exact point of change from one stage to another, even though such a point exists, and it is just as difficult to be able to state, with certainty, that a certain stage has been reached or passed.

Now a few words of warning will be in order.

Never cut yourself off from your subject. For instance, do not tell him that all sounds are now cut off and that he can not hear anything. He may take your suggestion literally, and he will not be able to even hear you when you speak to him, and you will have a sleeping subject who can not hear you when you tell him to awake.

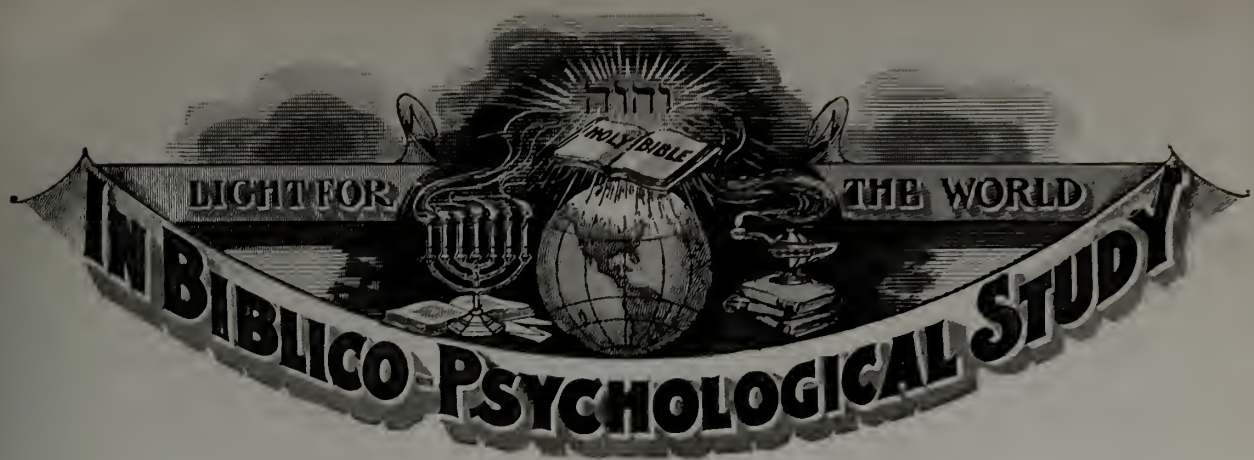
Never give contrary suggestions. For example: do not fasten him into a chair, and then tell him that the chair is on fire, without first releasing him. If you do he will not be able to get out of the chair and will experience all the suffering of a real burn.

Be always positive toward your subject; this does not mean be savage. Do not raise your voice when you



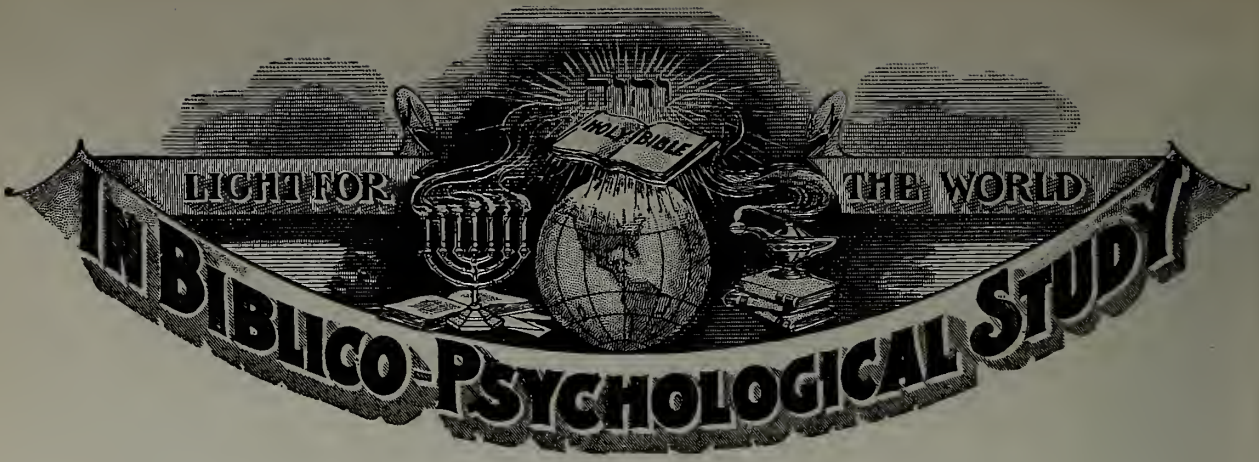
speak to him, for he can hear you perfectly, no matter how profound the sleep may be.

Should you find a person whom some one has gotten asleep and can not awaken, you can always awake him by forming a chain of eight or nine persons with hands joined. Alternate a man and a woman. Then you take hold of the left hand of the sleeper with your right hand, as directed in the act of closing the eyes in the earlier part of this study. Have the person at the other end of the chain take hold of his right hand in the same manner. Now direct the chain to think strongly what you say as you speak positively to the sleeper. Count for him to awake as in an ordinary case, and after a few trials you will be able to gain his attention and you can awake him readily. The difficulty in these cases is usually with the operator, who becomes fearful, and in the sensitive condition of the subject he takes on the same condition and can not awake. Sometimes a spectator all unconsciously does the mischief, by thinking that the patient will not awake. The patient may be in tune telepathically with him, and if he is he will take the mental suggestion of



the spectator, and the operator finds himself "crossed" and the subject can not obey him. Sometimes the subject enjoys the sleep so much that he does not want to wake up. It is well for a beginner to exact a promise from the subject, before he puts him to sleep, that he will waken when he asks him to, or, if he is fearful of being crossed he may put him to sleep for a definite period and he will waken at that time anyway.

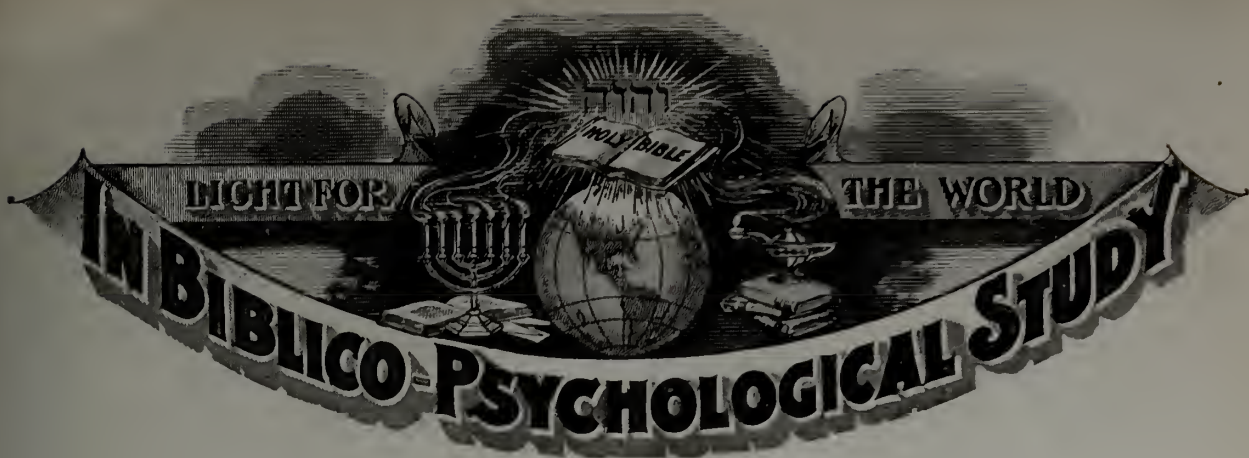
The study of hypnotism is one whose depths have not yet been reached, for its phenomena are truly marvelous. On the method of operation, much has been written and well written. What we have tried to present as new to the discussion, is the thought to which we adhere throughout these studies, that the agent of this peculiar power is the human spirit, or the divine part of man. There is no condition in life which should appeal more truly to the serious element of an operator's nature than this, for here he is in rapport and actually conversing with the spirit of the subject. We always approach this phenomena with a spirit of great devoutness.



EXAMINATION QUESTIONS.

Study 5.

1. What may be defined as the latest branch of Archeological research; and why?
2. How many thinking faculties has man? How do they operate?
3. Are the involuntary organs of the body controllable without material means?
4. Name some of the organs of the body over which the spirit has control.
5. What does Carl Sextus say of the spiritually unfolded man?
6. Give some theories as to how the spirit operates.
7. Do you know of any case comparable with that of Mrs. D. of Michigan? Describe it.
8. What is hypnotism? Upon what basis may hypnotism take place?
9. Have you tried to hypnotise any person? With what results?
10. Name and discuss three kinds of suggestion.
11. Have you understood the value of the warnings on page 101?



THE HUMAN SPIRIT AND MAGNETISM.

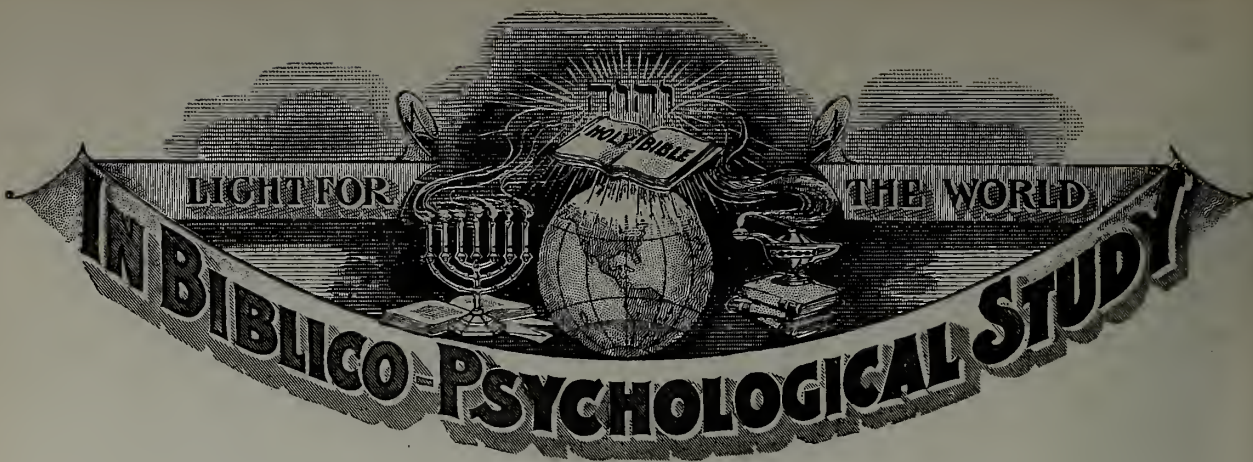
Study 6.

The human body is possessed of a native heat, which is the unfailing evidence of life. This heat is perceptible to the senses at a distance of a few inches from the human body, as truly as it is in direct contact.

It is easily demonstrable also, that the human body is surrounded with another quality or aura, which is of such a character that a person can perceive the presence of another in the most intense darkness, even though his coming in has neither been seen nor heard. This is that quality which has been named Magnetism.

By this quality, magnetism, men are allied to the mineral, the animal, and the spiritual worlds.

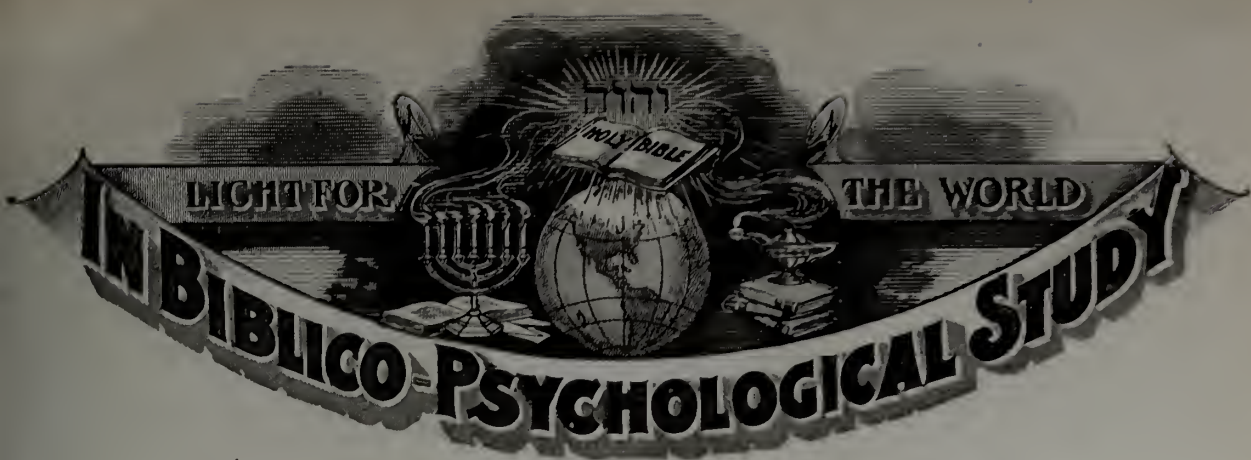
It has long been known that there is a mineral, named lodestone, which possess the quality of attracting certain metals, particularly iron, with a power far greater than the power of gravitation. Therefore, when a piece of iron is brought into contact with a piece of lodestone of comparative size, the iron at once becomes suspended without the least



danger of gravitation overcoming the power_of the lodestone. It is also true that if a knife blade is rubbed on a piece of lodestone, the blade at once assumes the properties of the lodestone and will lift tacks, needles, etc.

Now whether this quality in man, referred to above, is of the same nature as the lodestone or not, it is true that near presence can be felt, and it is also true that by rubbing, with MENTAL INTENT, this quality may be developed on the hands and from them projected into another person; and experience proves that healing of disease will follow such a process in numerous cases. One of the chief differences is that friction alone will make it active in the metal, while mental intent is essential to make it beneficially active in a person. This phenomenon has had given to it the name of Vital Magnetism. There is another kind of operation by which one life impresses itself upon another, which has led to the power so used being called Personal Magnetism.

We believe that all that is called magnetism is but the aura of the human spirit, and that the names Vital



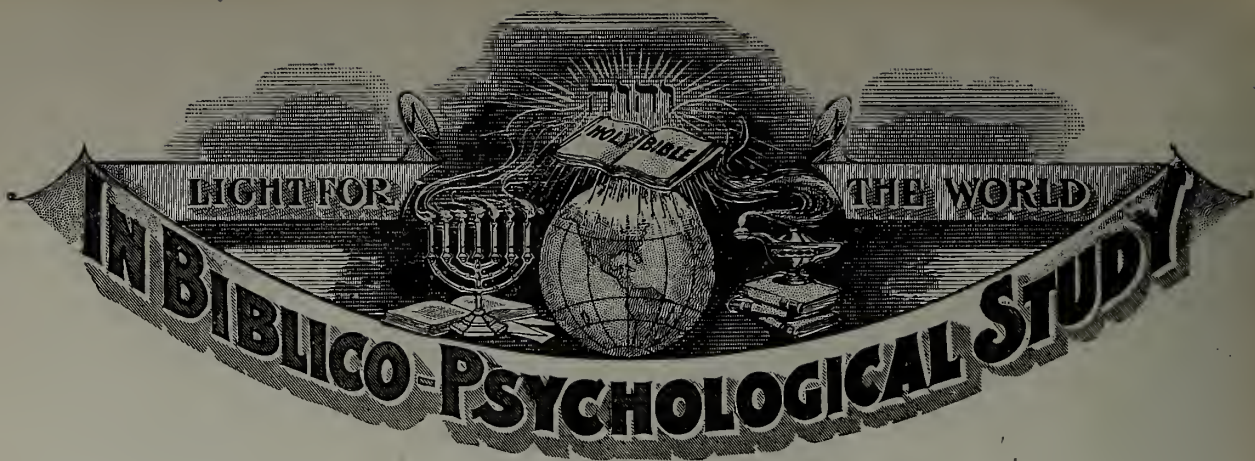
and Personal are but names for a process of operation, rather than for designating a different quality.

One of the most important uses of personal magnetism is that it enables one to impress himself favorably on those with whom he comes in contact, and it is of infinite use to the salesman, the doctor, the minister, and the professional man of every sort.

In our application we will confine ourself to explicit directions for the traveling salesman, but by careful attention every student can easily adapt them to the need of his own peculiar position or profession.

FOR THE SALESMAN.

Our school boards repudiate the untrained teacher, no matter how much he may know. They say, and rightly, "Go and learn how to teach." Neither the teacher nor the salesman can "deliver the goods" unless he knows how. Nearly every large business concern, before sending out a new set of agents or traveling men, gives them a "schooling" in the art of selling, which is neither more nor less than familiarizing them with certain effective psychic laws. A great many traveling men



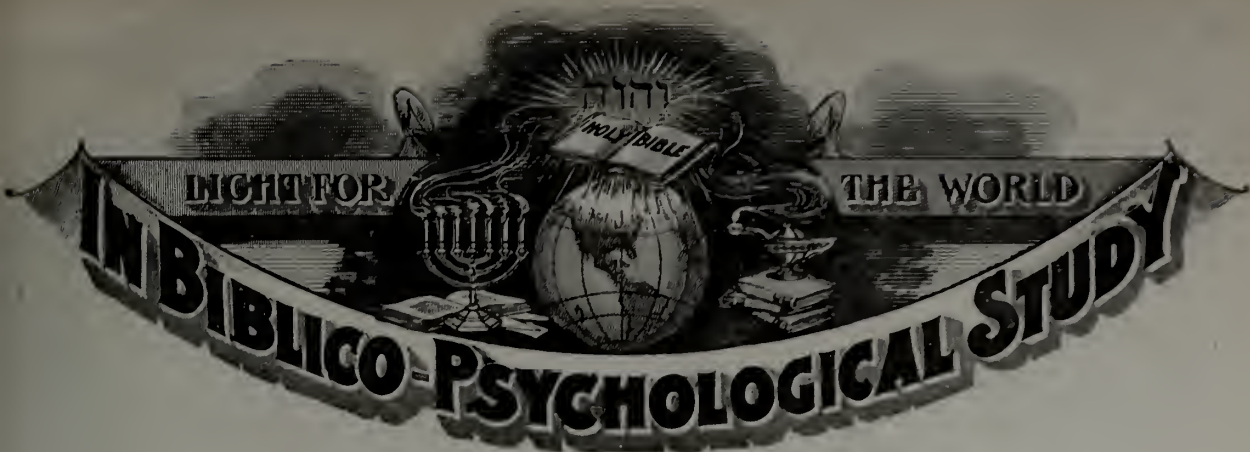
have taken the course from a certain school in Chicago, and every one who has familiarized himself with these psychic laws, has at once seen his business increased, under his now intelligent methods of operation.

Study carefully the following specific instructions:-

First: Know your goods.

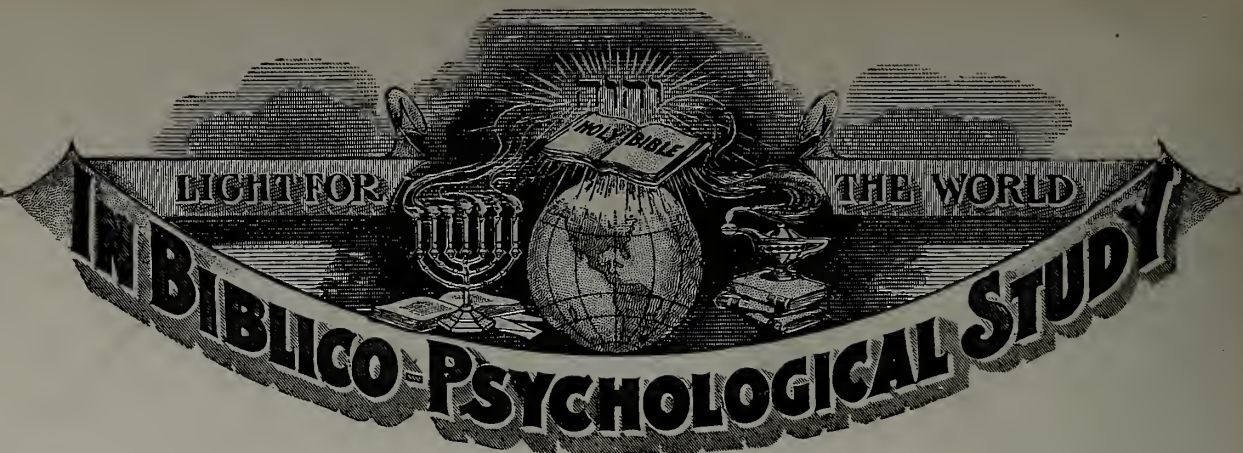
Second. Familiarize yourself anew with the work on the subject of suggestion on page 92.

Third. Know yourself. Form a good, and yet let it be a true, estimate of your own moral and material worth. If in meeting a man you have a feeling of your inferiority, you will tell him of it before you meet him. He will catch it from your spirit aura, so that no words will be needed. You can only form a high estimate of yourself by living a true life. You can not deceive yourself, nor indeed can you deceive any one else. On this subject Maurice Maeterlinck, the Belgian philosopher, has said: "Though you assume the face of a saint or a hero, the eye of the passing child will not greet you with the same smile if there lurk within you an evil thought, an injustice, or a brother's



tears. It is thoroughly borne home to you that if there be evil in your heart, your mere presence will proclaim it today a hundred times more clearly than would have been the case two or three centuries ago." Live a life free from excesses, a life that commands your own respect. The man who loses his self-respect is ruined.

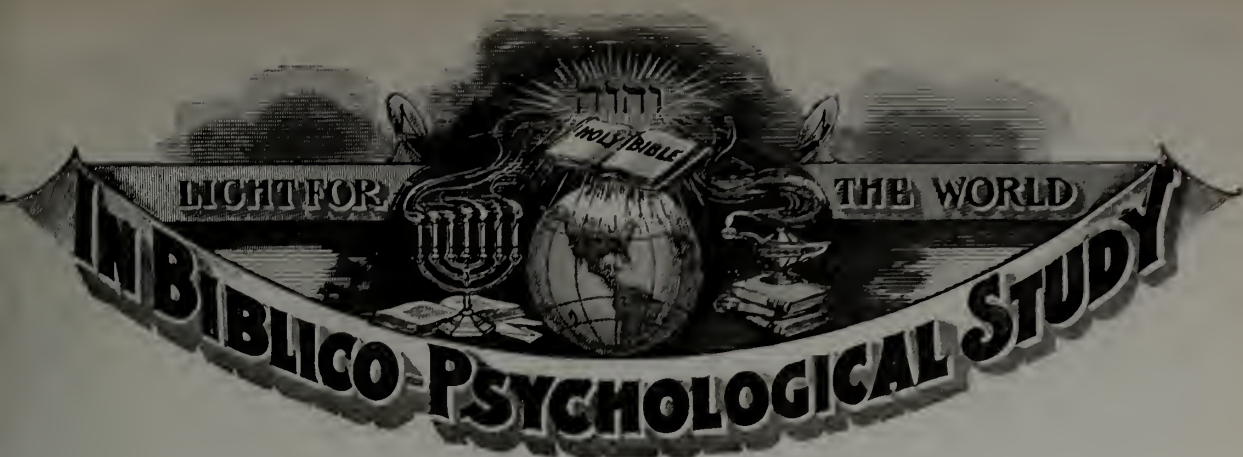
Fourth. Strengthen your personality in fact, as well as in forming a good estimate of yourself. If you have never prayed before, pray now for this. You ask me, how? Full directions regarding what prayer is, will be given in study 9, but for present purposes let us say: You believe in the great Divine One, and that He is spirit, whose component characteristics are personality and holiness. (See study 3). Lift up your heart to Him, and exalted thoughts will come to you, as you sincerely believe that the divine nature within you is in communion with the Divine One without you. Do this the last thing before you retire at night, and then when you are in bed and ready for sleep, strengthen your prayer by thinking such thoughts as "I shall be stronger tomorrow;" "I shall have greater confidence in myself tomorrow;" "I will ex-



pect no failures tomorrow." These thoughts will be taken as auto-suggestions by your spirit, and while the body sleeps, that spirit which never sleeps will make them a part of yourself, and hence a part of your business equipment.

Fifth. When you go to look up your customer do not be in a hurry. If your train must go without you, let it go. Take him to your hotel if possible, for there are too many distractions in his place of business. If you must see him at his store, never try to sell to him when he is busy. Call a dozen times, rather than do that.

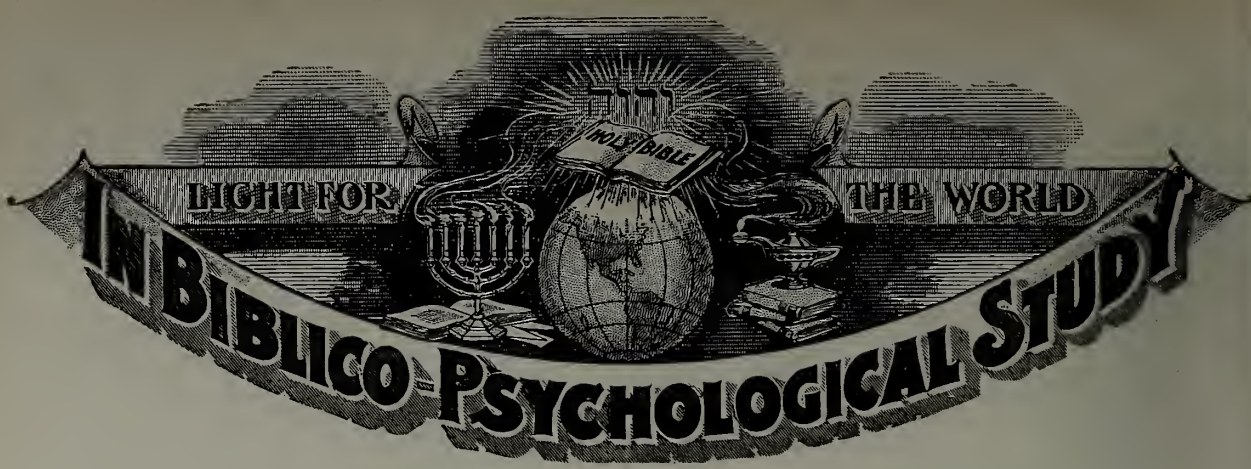
Sixth. When you have succeeded in gaining his attention, seek first of all to give him a good impression of yourself. This can be done by impersonating him. Say to yourself: "I am Mr. Jones" (Your customer), "I like that man" (yourself). Do this several times and he will soon begin to feel that he does like you and he does not really know why. (More will be said on this subject in the study on telepathy.) Now try to impress your upright personality upon him. A man who is bad himself will respect the



man whom he believes to be straight, rather than the one who hands out twenty-five cent cigars lavishly, for the real intent of the bribe is not concealed, as some men think it is. Now having gained his confidence, never, never deceive him.

Seventh. Always preserve a confident attitude, but do not be presumptuous; come close to him but never become familiar; catch his eye but never stare at him. Hold his eye; do not let him get it away from you, while with order-book in hand you give him affirmative suggestions. Never ask him if he wants to buy; put it the other way; "You want to buy", or "How many did you say?" Keep his confidence and his eye and you will find that your customer will buy much more, and better than he has ever bought from you before, and will feel much better about it.

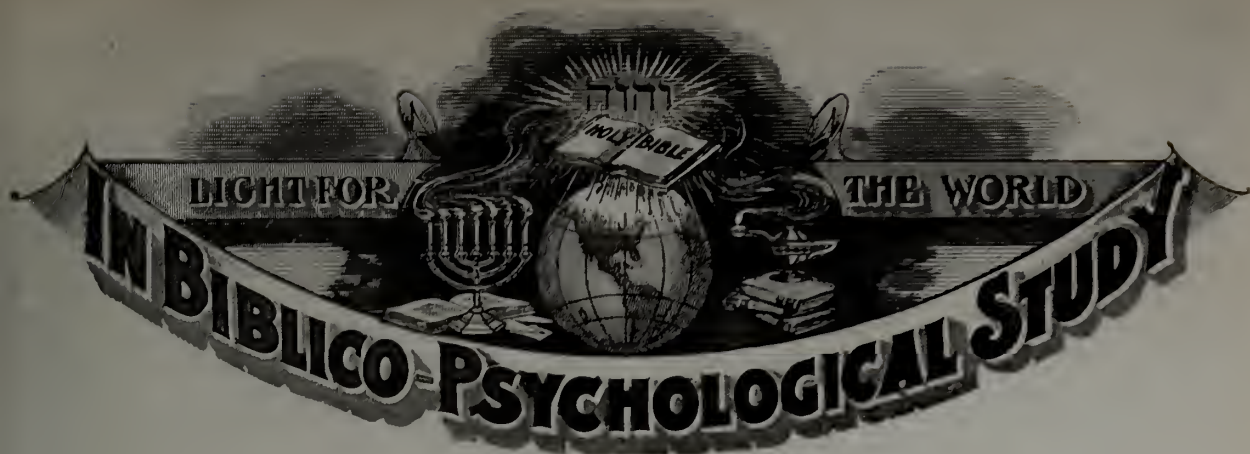
It is much easier to sell goods over the counter in a retail store, for there the conditions are favorable for making the sale. The customer has come to buy. Yet even there the close student will find there is much to learn in the selling of goods to the person who wants to buy them.



Returning now to our general subject, magnetism or spirit aura, we note first that people are universally sensitive to its powerful influence. We can not, therefore, over-estimate the importance of its various manifestations. If you rap at the door of an empty house you do not need to wait for a response from within. You know the moment you rap that the house is empty. The caller is not always deceived regarding the absence of the lady of the house when she does not respond to a rap. It is said that an intuitive man, of acutely sensitive nature, can tell the moral condition of a town by simply walking down its streets. We need not refer to the difference between the atmosphere of a church and a saloon.

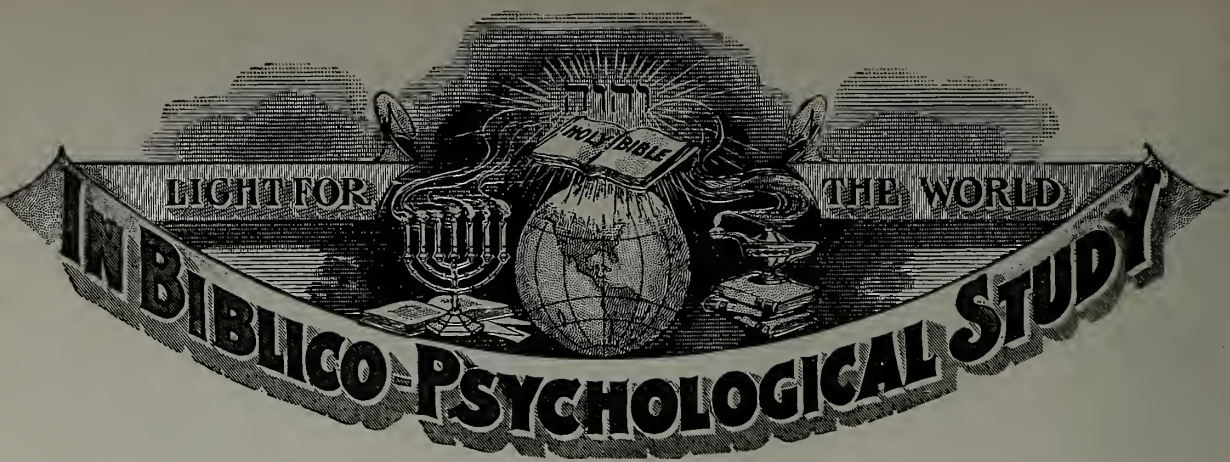
A good story is told of a Methodist minister and a sporting man, who were going to a race track and a campmeeting, respectively. By mistake they each got on the wrong ferry. The minister found himself at the races, and the sport found himself at the campmeeting, and they were both in hell all day.

Now, this aura is very much wider in its sensible perception than is the native heat of the body; in-



deed it may be thrown from the hands to the distance of many feet. By way of experiment, we one day asked a gentleman to close his eyes, as we ran our hands over his body at the distance of several inches. He said he could detect the exact position of our hands all the time. We then asked him to keep the eyes closed and tell us when the feeling was no longer perceptible, and as we continued to run our hands over him we kept stepping farther away from him. Finally he said, "I do not feel it now" and he opened his eyes to find that we were ten feet apart. We have seen Prof. Flint throw it across a fifty foot stage and make the subject whom it struck set up a cry with the pain of a tooth ache.

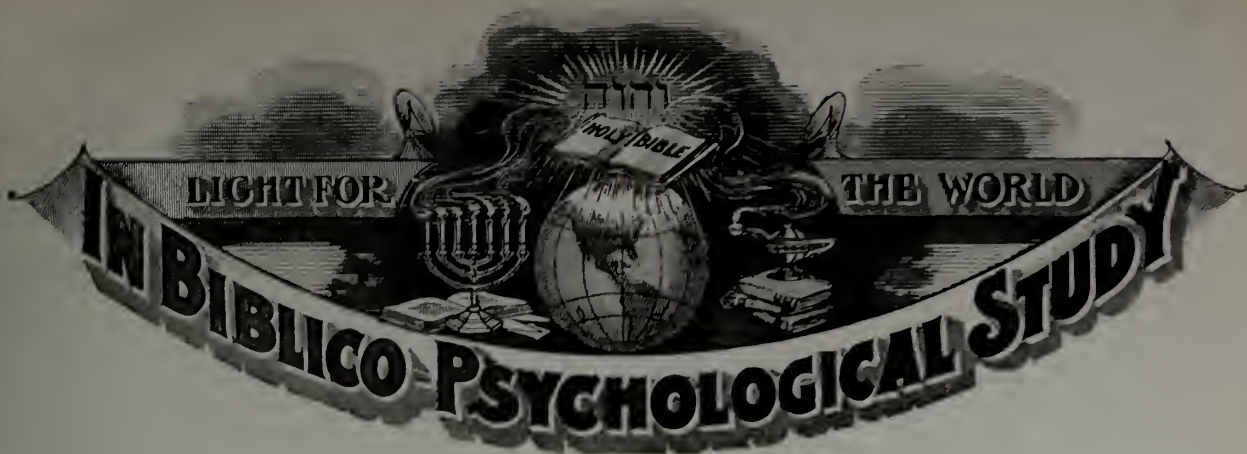
This power can also be infused into water, handkerchiefs, and other articles, the application of which will often cure a patient when other means have failed. What other than this was done by the Apostle Paul when he gave his handkerchiefs and other articles to the sick and they recovered. (Acts 19:12.) Peter did practically the same thing, when the people were carried out into the streets, that his shadow might



fall on them, that they might be cured. (Acts 5:15.) We wonder if the argument is strengthened any by the fact that it was Luke, the physician, who wrote the account. We remember that it was he who wrote the Acts of Apostles.

TO DEVELOP MAGNETISM FOR USE.

We have previously taken the position that this aura of the spirit has control of the involuntary organs of the body, just as the will, operating through the brain, has control of the voluntary organs. To be effective, therefore, it must be developed just as any other power of the life must be developed, to do its best work. For instance, the will, through the mind of the brain, says to the muscular system: "Do this;" and if the proper muscles have been developed they will respond and the thing will be done; but if the proper muscles have not been developed, then they will not be able to accomplish the thing desired of them. So the spirit, through its mind, says to its magnetic or other forces: "Do this." "Reach this man." "Control this organ of a body which is not controllable by the will;" and if these forces have been developed



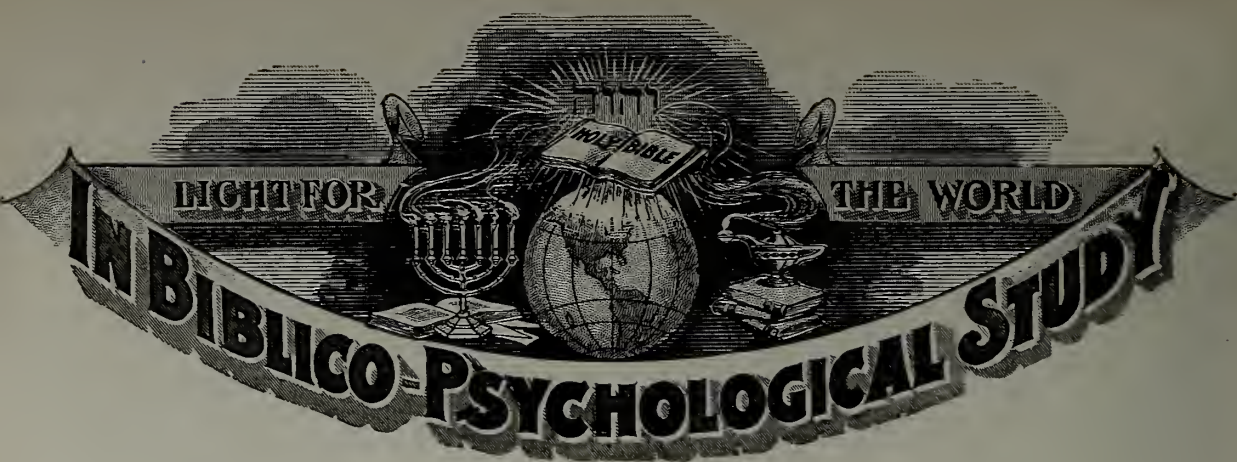
they will respond and the thing will be done, but if they have not been developed the thing desired will not be accomplished.

To develop personal magnetism, so called, follow the directions given to the traveling salesman, in section four above.

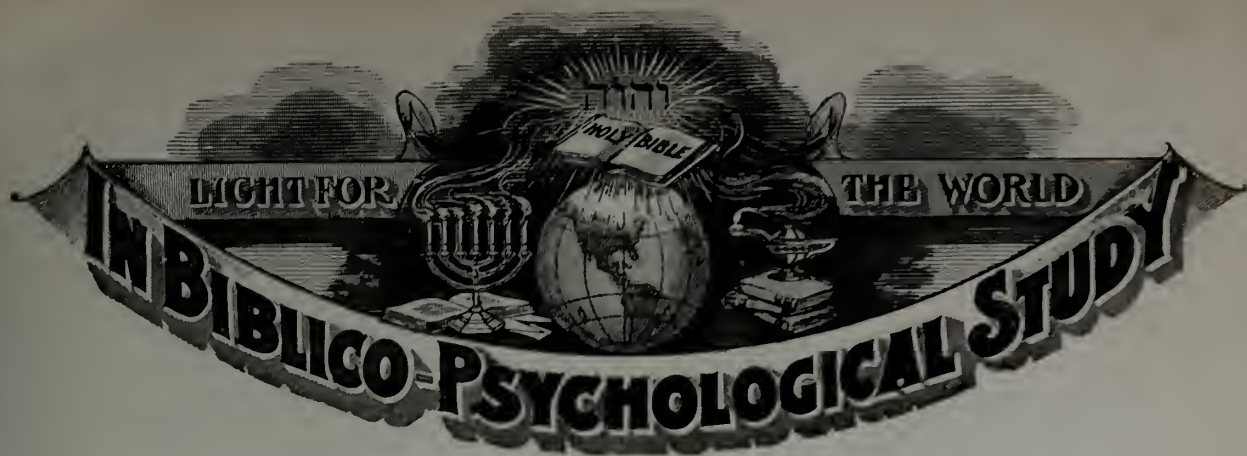
To develop vital magnetism, so called, pursue the following process:

GENERAL PREPARATION:--Eat always good substantial food. Every morning practice deep breathing exercises in the fresh air. This will open all the cells of the lungs, to the very extremities.

SPECIFIC PREPARATION:--See to it that your hands are of as high a degree of temperature as is the body of your patient. Open the lungs by several deep breaths, then standing erect with the eyes closed and hands hanging loosely at the side, think what you are about to do. You want to gather up the life forces and throw them into your hands. The hands are the breathing points of the body, so to speak, and through them you are able to send forth vital vibratory currents. Now rub the hands vigorously together, fully



inflate the lungs, clench the fists, drop the hands to the sides, and think: "From the pure air in my lungs, I now extract the vital principle, which my spirit will send to my hands for healing." Now exhaust the lungs, at the same time thinking the spirit vibration into the hands, which are simultaneously opened. You will feel a distinct rush into the hands, which is not only a rush of blood, but a vitality which you can transmit. Repeat this process three or four times and you are ready to lay your hands on the sick for recovery. Place the right hand over the seat of the disease or pain, placing the left hand at the same time on the opposite side of the body, or head, or limb, as the case may be, and think a vibratory current of divine vitality through, from the right hand to the left, thus forming a circuit. As you do this, think the following mental formula: "The divine power in me is now passing from my hands through the diseased parts for the healing of this sickness." Now specify mentally what you want to accomplish, treating each symptom separately. By a little practice you will certainly be able to stop pain and very often heal dis-

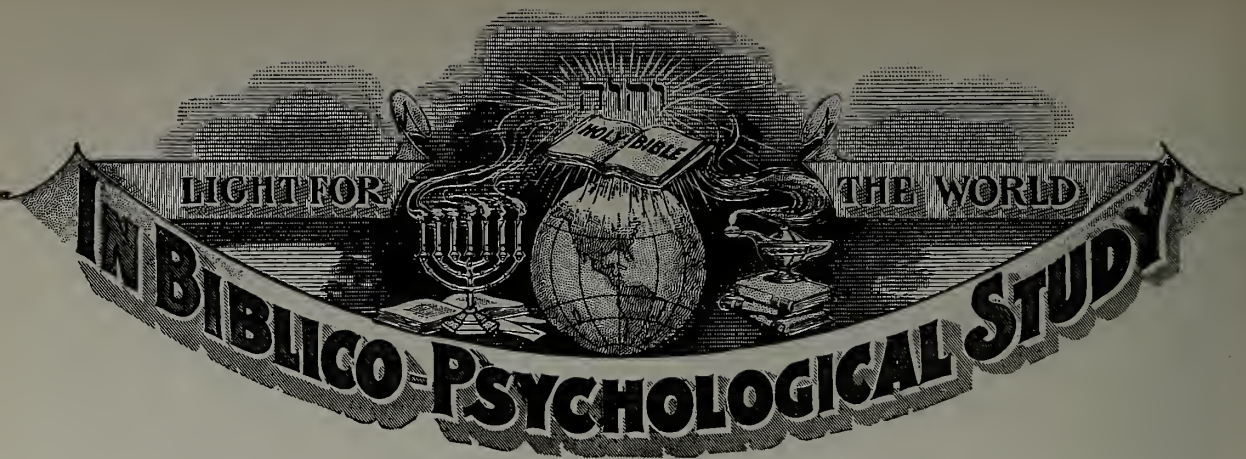


ease, when every other remedy has failed. We have again and again been astonished beyond measure at the results which have followed this method of treatment.

As you develop, you will leave off much of this minute preparation. We never rub the hands or make any other preparation any more, except to see to it that our hands are of a degree of temperature equal to that of the patient.

You may with profit add suggestion to the magnetic current with good effect. After holding the hands in the position indicated above, for some minutes, you may suggest to the patient: "You are feeling better, are you not?" or "The pain is decreasing, is it not?" To make your suggestions an effective help, read carefully again what is said on that subject on page 92.

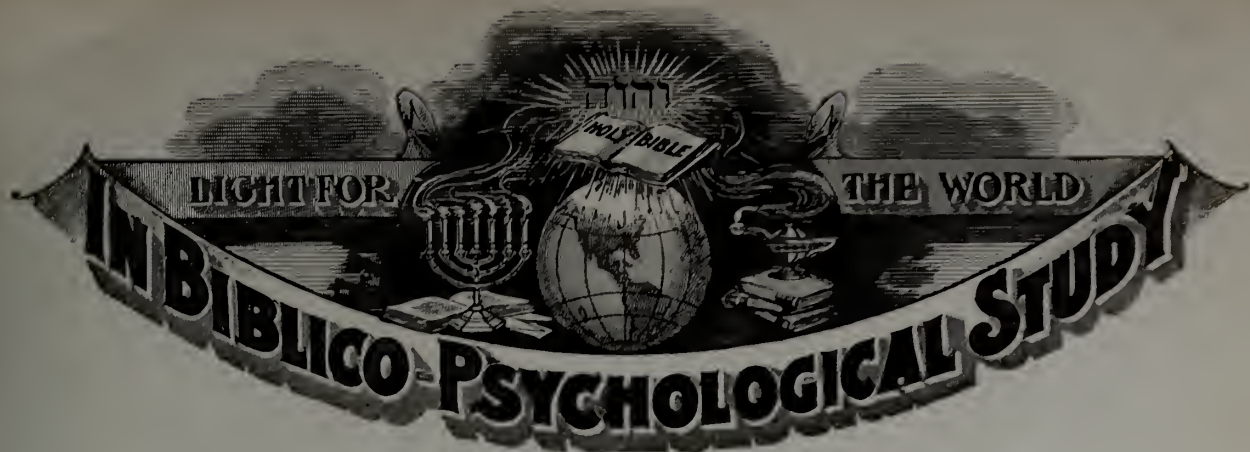
We have already said that this power may be projected from the hands and thrown a distance of many feet; it is equally true that the spirit can carry it to any distance, and by absent treatment cure disease across the continent. (See the case of Miss



B. in the study on The Human Spirit and Prayer, Study 9) where this subject receives further attention.

MAGNETIC MASSAGE.--We will now delineate one other method of using this marvellous power, which will tend to show the unity of the universe and the supremacy of the human spirit.

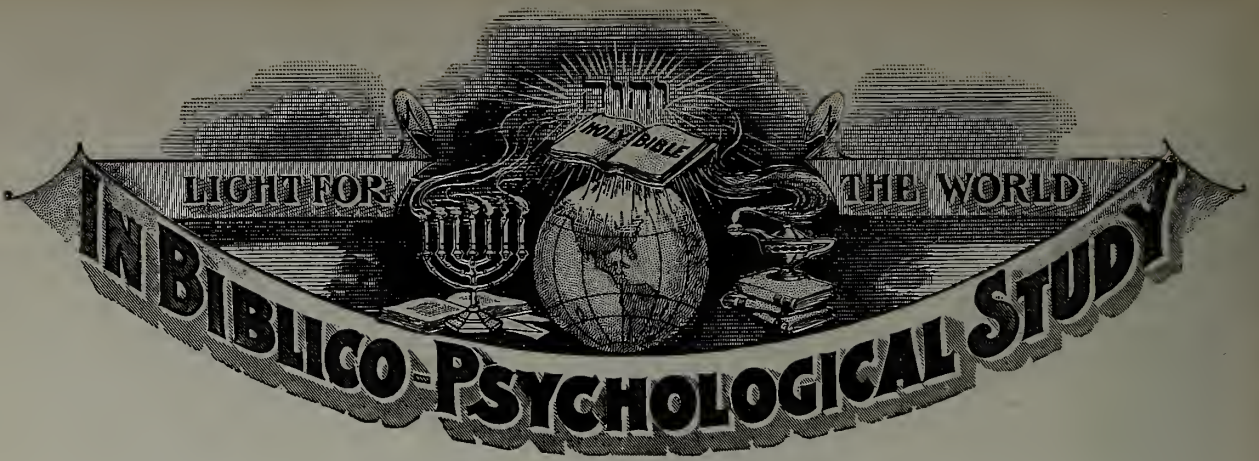
By the use of proper rubbing, with mental intent, the whole body can be vitalized to a marvellous degree, and the relation of human life to the planets and to the ancient signs of the Zodiac, may be demonstrated. People smile incredulously when one speaks of a person's having been born under the influence of a certain planet, but we can and are willing to scientifically demonstrate that the universe is one, that it is literally true that the planets do effect character, and that the signs of the Zodiac, properly utilized, do effect health. If you will send to the author of these studies the date of your birth, and state whether you are a male or female, he will write a delineation of the chief features of your character and



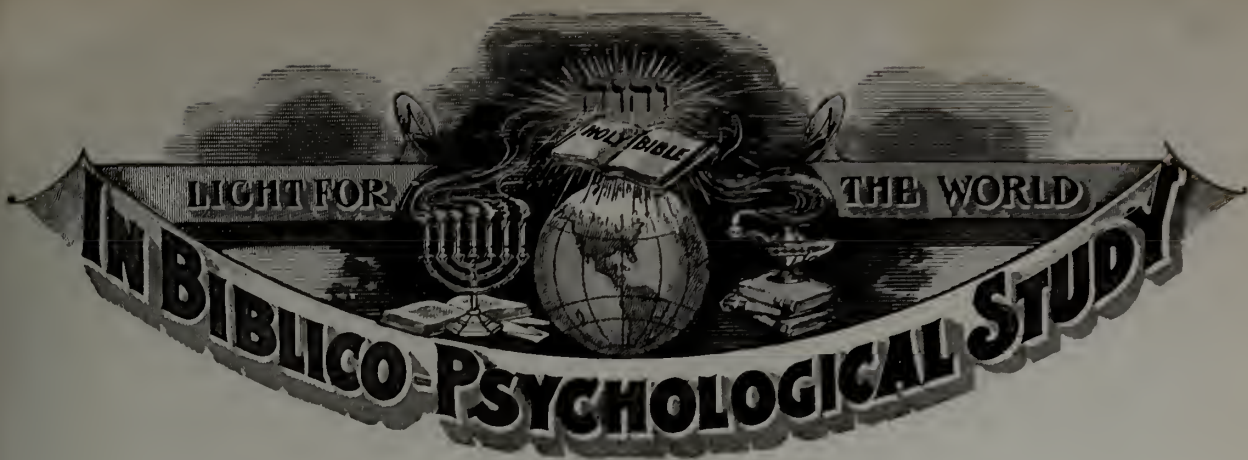
send to you free of charge, that you may know whether this hypothesis is correct or not.

Now to apply this system to the health of the body, develop magnetism on your hands as directed above, and rub the whole body of the patient lightly. Always rub with a circular movement and have the hand follow a circle from left to right, as the hands of a watch turn, or as the sun appears to go around the earth from east to west, as you face the south.

Begin at the heel, on the inside of the foot, and rub lightly to the toes, with the circular movement; then rub in the same manner on the outside of the foot, then on the top, then on the bottom. This covers the region of the zodiacal sign, Pisces. Repeat the process from the knees to the ankles, always rubbing with the spiral tending downward. Here is the region of Aquarius. Then rub the four sides of the knees, the region of Capricorn. Then, over the hips and thighs, the region of Sagittarius. Then, over the lower part of the abdomen, the region of Scorpio. Then, over the section between the diaphragm and the navel, the region of Virgo. Then, over the heart, the region of



Leo. Then, over the breasts, the region of Cancer. Then, over the shoulders and arms, the region of Gemini. Then, over the throat and neck, rubbing well back on both sides, over the region of Taurus. When you reach the head, the seat of Aries, continue the spiral motion over the face as high as the eyes, stroke the forehead from the middle toward the temples, then turning the patient on his face, stroke from the front of the top of the head, over the back of the neck, and in one long sweeping stroke continue down the whole length of the spine. On the head use the palm of the hand, but when you reach the vertebra at the base of the skull, rub the whole length of the spine, using only two fingers, one on either side of the vertebra. Repeat this stroke twenty or thirty times. Then, without touching the body, with which you are now in full rapport, begin at the head and make passes down the whole length of the body to the toes. Do this with the thought of throwing off all lassitude and weakness from the whole body at the toes. Remember that MENTAL INTENT is just as necessary in every part of this process, as in any other magnetic exercise. You must always be positive, men-

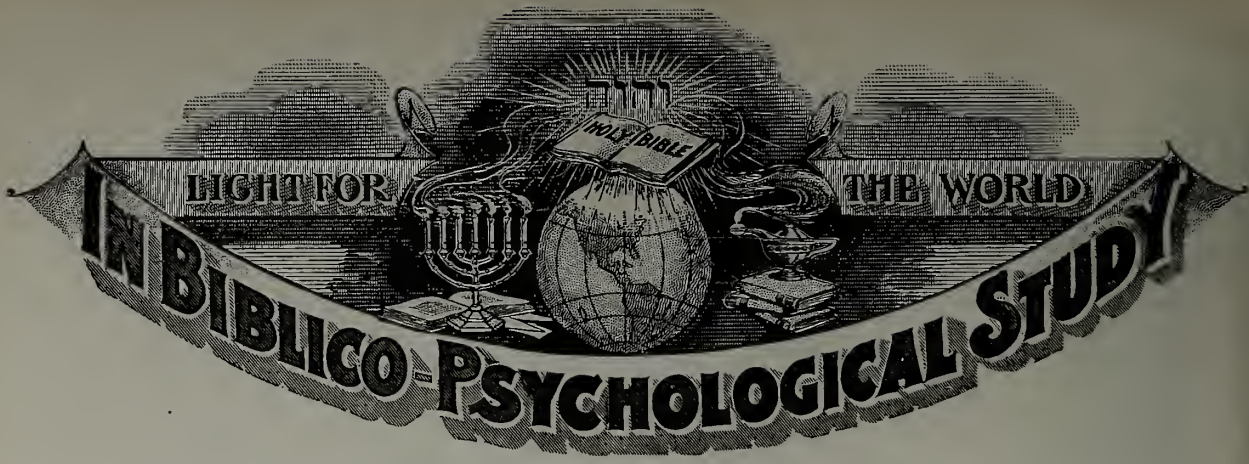


tally, toward the disease. A treatment of this character should occupy from thirty to sixty minutes.

There has never been discovered a more stimulating and vitalizing process or exercise than this. By this process, the patient becomes fully charged with the magnetic force of the operator, and will always feel greatly refreshed. This is ALWAYS the result of this treatment.

Now all this, systematized in this manner, may seem very strange to you and yet no doubt many individual cases have come under your own observation, of persons who have claimed that by rubbing they could cure headache. With this power, the mother often soothes the child who has been hurt, whether it is the body or the "feelings" that suffers. A few quieting suggestions and a few downward strokes of the mother's hand will quickly dispel the hurt. The person who can stop a headache in this way can as well stop any other pain, simply by knowing how to intelligently use this power.

Jesus did not tell His disciples, that by laying their "hand" on the sick they would recover, but He

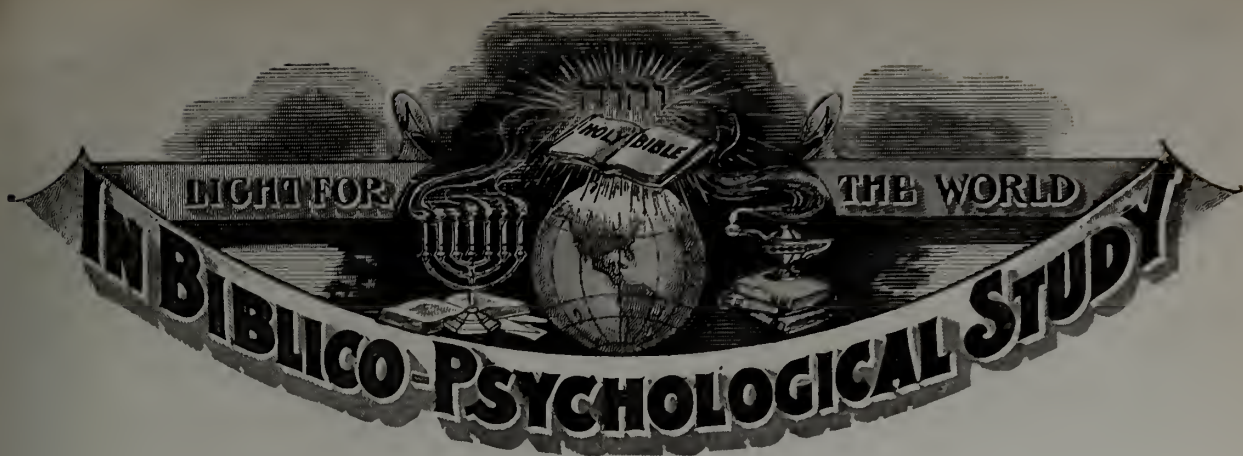


directed them to lay their "hands" on the sick for their healing. The great secret of healing is in explicitly following the instructions He gave. Lay on the hands, thus forming a circuit, and the spirit vibration from one hand to the other will almost always produce results of the most gratifying character.

Take time to develop your spiritual power along these lines, and you will grow strong as a healer, just as the man who gives careful attention to his physical training develops the strength he desires.

Someone has asked if magnetism can be taught. Strictly speaking, we reply, no. The principles of development can be taught, but magnetism, like muscular power, must be developed by patient effort.

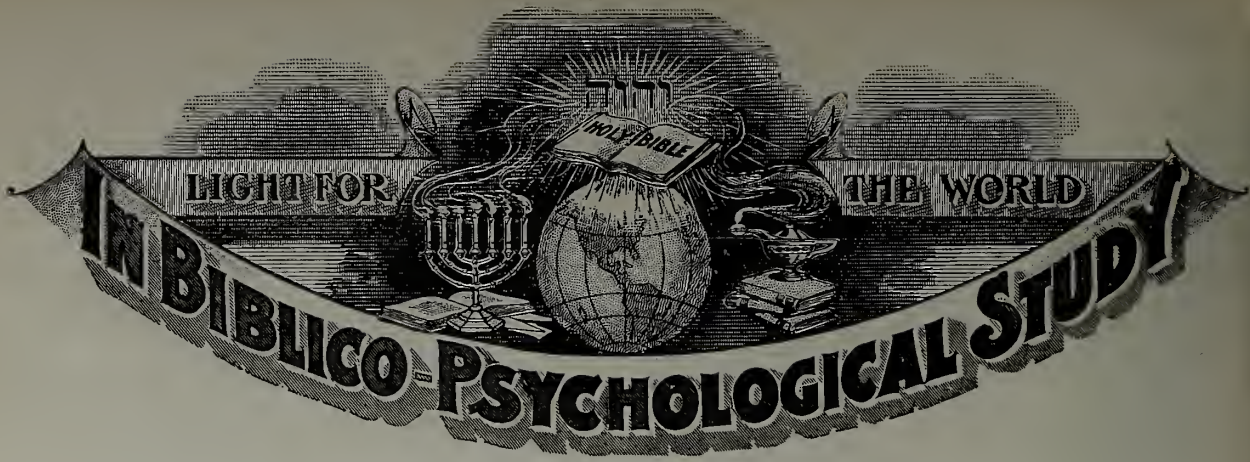
The physical trainer can instruct the athlete, but the man must himself do the developing.



EXAMINATION QUESTIONS.

Study 6.

1. What quality in the spiritual man corresponds to the native heat in the human body?
2. What distinguishes the activity of the magnetism in the human body from the activity of magnetism in the lodestone?
3. What is the difference between personal magnetism and vital magnetism?
4. Show the importance of a knowledge of this subject to the travelling salesman.
5. In what two ways can magnetism be projected to a distance?
6. Have we scriptural authority for believing that articles may have this spirit power injected into them, so that they may become effective agents of healing?
7. What is the chief motion of scientific magnetic massage?
8. How may this power be developed?

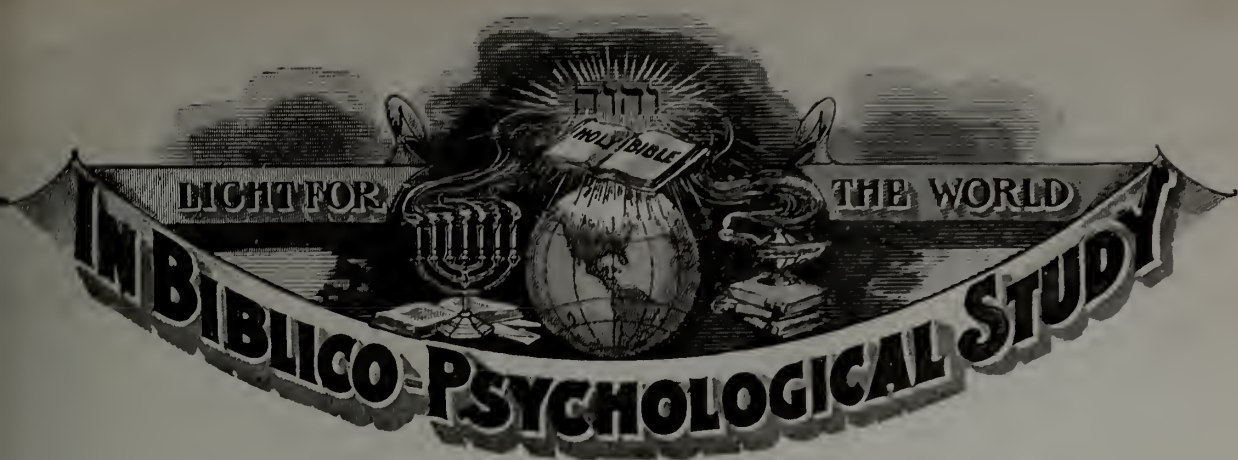


THE HUMAN SPIRIT AND CLAIRVOYANCE.

Study 7.

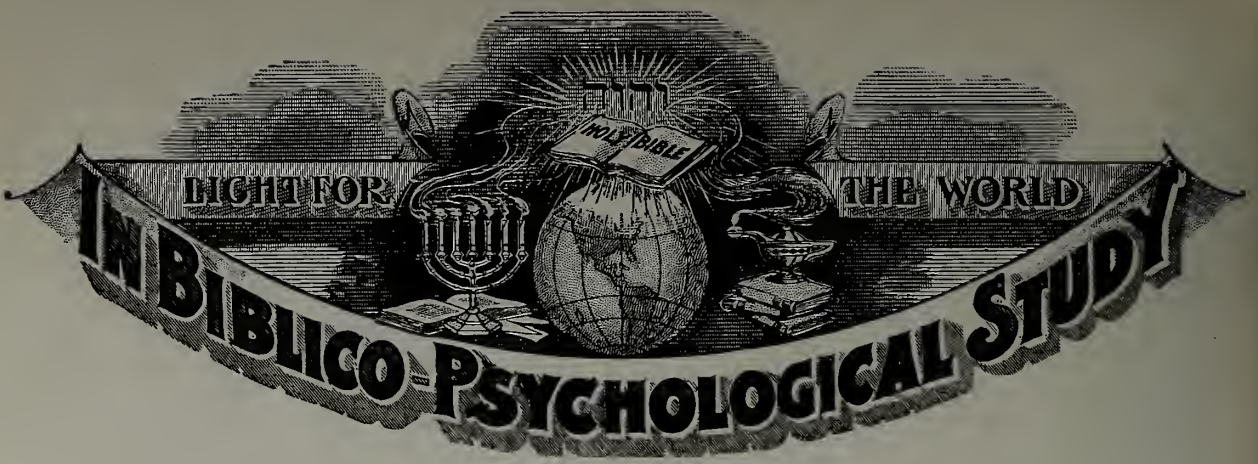
Clairvoyance may be defined as the unfoldment of the intuitive, or spiritual mind of man, that it may be able to see things which are not perceivable by means of the senses.

This unfoldment is phenomenal in some people, but may be developed to a greater or less degree in all. More than this, the phenomenally developed clairvoyant may be a simple minded peasant who is not conversant with any of the higher sides of life, and yet can, with accuracy, define and foretell conditions therein. There are many well-authenticated cases of wonderful discoveries of past and hidden events, some of which have come under our own observation. A remarkable case of prescience is that told and vouched for by Mr. W. T. Stead, of London, England. In March of 1903, Mr. Stead had invited a number of distinguished guests, including the Minister of Servia, Earl Grey and others, to a gathering to witness some experiments in psychometry. The clairvoyant was a simple unread Yorkshire woman from Halifax, named Mrs. Burchell. Near the close of



the sitting, a Servian gentleman present handed her a sheet of note paper, on which was written the autograph of Alexander, the King of Servia. The clairvoyant did not open the paper, but held it in her hand just as it had been folded. No questions were asked, and no information was given regarding it, but she had no sooner received it than she exclaimed, "This belongs to royalty". She then became very much excited and fell from her seat, exclaiming: "Terrible, terrible!" When she was able to control herself, she said: "This is a bloody scene; there is murder being done; I see inside of a palace; there is a king and a queen; they are alone together. Then men, soldiers, burst into the room and attack them. They kill the king. He is dead, and the queen, how she begs for her life! I cannot see whether she escapes or not. The king, he is killed. Oh! it is terrible, terrible!"

The Servian Minister at once wrote urgent private dispatches to King Alexander, warning him, and begging him to be on his guard. The warning was all in vain. King Alexander and Queen Draga were murdered, in their

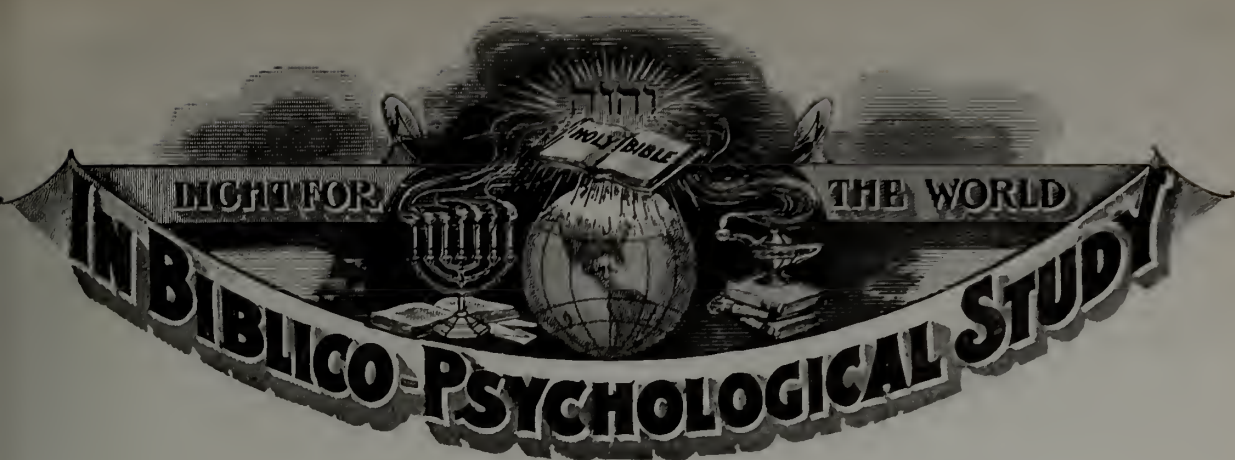


palace, by the soldiers, in the month of June, just as the clairvoyant had predicted it, in March.

That this condition of unfoldment does not belong to the brain mind is evident, for in its higher stages the body is often in a state of complete anaesthesia, and the brain, we are sure, is not exempt.

Not only is this true, but in this condition the spiritual mind really seems to leave the body, for it sees things just as they are occurring, or have occurred, or will occur, at great distances; while in its highest stage, "Everywhere is here," is the common expression used by the subject to describe the condition. In this stage, the person can tell things that are going on anywhere, as though they were being accomplished in that immediate presence. It can solve instantly the most intricate problems of mathematics, and discuss intelligently the most abstruse questions of philosophy, involving phases of science of which the subject has never even heard while in the normal condition.

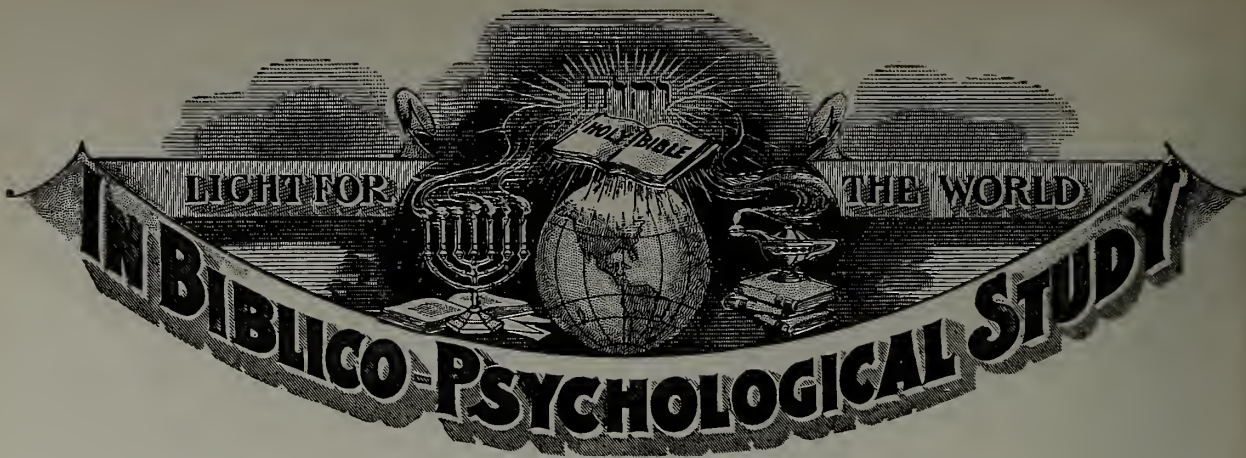
Clairvoyance seems to be specialized in some persons. By this we mean, that they are clairvoyant in



only one direction. That Zerah Colburn should be able, when a child of less than ten years, to solve the most complex problems of mathematics, can to us be explained only on the basis of specialized clairvoyance. He was asked to give the cube root of 268,336,125, and immediately responded, "645". He would instantly tell whether a given number were a prime number or not, no matter how large that number might be. He raised the number 8 to the 16th place and declared the result to be 281,474,976,710,650, being correct in every figure. The only way we can account for this, is that the boy saw the results clairvoyantly and announced them, and he sometimes announced them instantly the question was asked.

We know a lady very well who is able with great accuracy to diagnose disease, but she is not clairvoyant in any other particular. Her practice is to sit down before the patient and quietly await impressions. Then in a manner unaccountable, she begins to tell the patient all the symptoms of his illness, with great accuracy.

Blind Tom is another example of specialized clair-

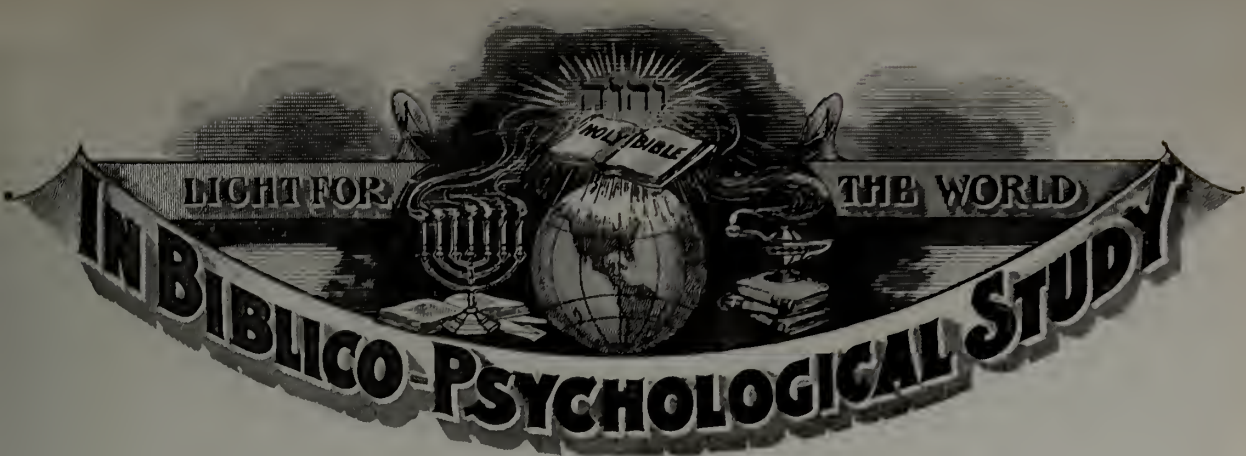


voyance. He could reproduce immediately and accurately, on the piano, any piece of music, no matter how intricate it was, after hearing it once. He was clairvoyant to music and he was not only not susceptible to clairvoyance in any other form, but was an absolute idiot.

Michael Angelo, we are told, was able to see the angel figure in the marble, and then he would proceed to cut away the stone with as wonderful a degree of carelessness, as he manifested of accuracy.

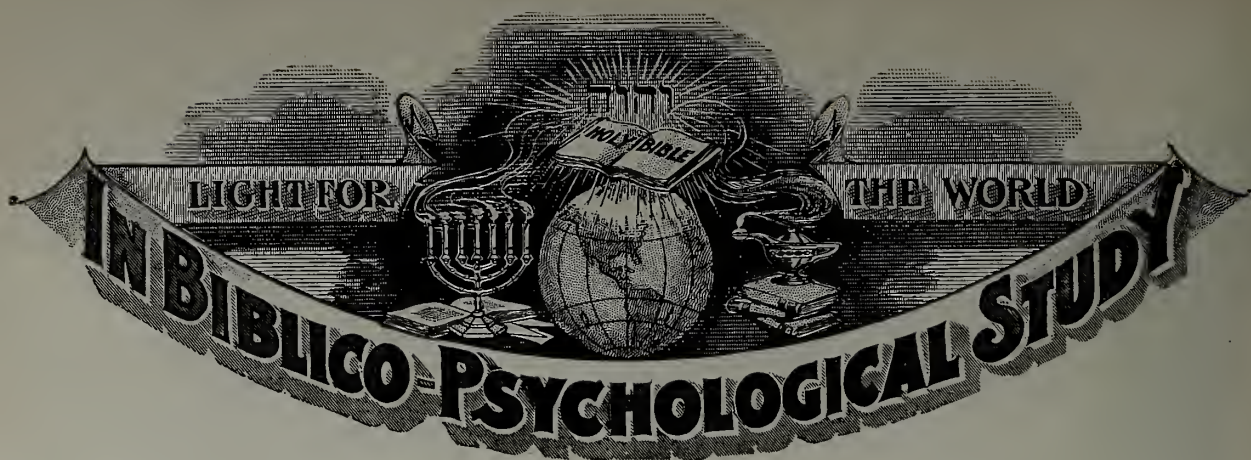
May not the question be well raised, is not genius in any of its phases but the evidence of this power unfolded in that particular direction? Intuition is, we believe, the lowest general form of this power, while the trance is its highest stage, and between these two range a whole world of mental and spiritual conditions.

Perhaps here as well as anywhere in this discussion, we may mention premonitions, which appear to be a sort of transitional stage between the normal condition and the clairvoyant condition, hence they are very unreliable. People often greatly frighten themselves



by supposed premonitions which are absolutely without foundation. That real premonitions do frequently occur, however, is an undoubted fact, for there are on record numerous well-authenticated cases. We refer briefly to one:

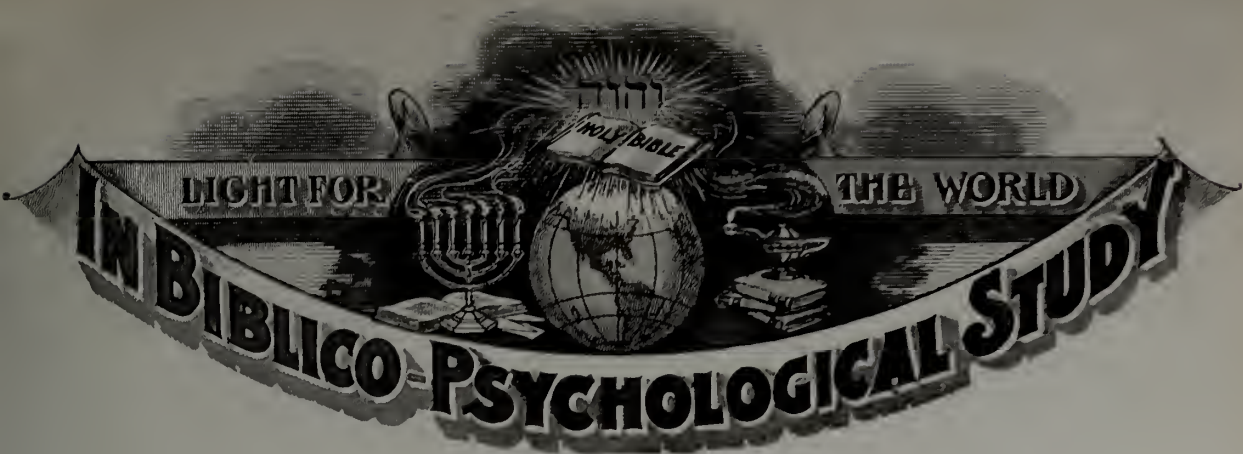
There lives in Chicago a Mr. F. on E--Ave., near --- St. (The name and address can be furnished to any one who desires to investigate.) who has a little daughter who was fond of attending theater matinees. Her father had procured tickets for the Iroquois theater for the afternoon of the great disaster in 1904, and told the little girl she might take her younger brother and attend. To his surprise, she told him she did not want to go. On that afternoon, however, he gave her the tickets and told her to take her brother and attend. She went but did not stay long, but in a little while returned to her father's place of business. Being very much surprised at seeing her, he asked why she had not gone to the matinee, to which she replied that she did go, "But they are going to have a fire down there this afternoon, and I did not want to stay."



Within half an hour, occurred that awful catastrophe, which cost hundreds of lives.

Allied to clairvoyance, in something of the same relation as premonitions, are dreams. Many times dreams are clairvoyant and hence accurate. But so often they seem to be the result of a disordered stomach or a distracted mind, that they, too, are perfectly unreliable. From the "Star" of Dixon, Ill., under date Mar. 15, '05, we quote the following: The author was a guest at the Huguet Hotel on the night it occurred.

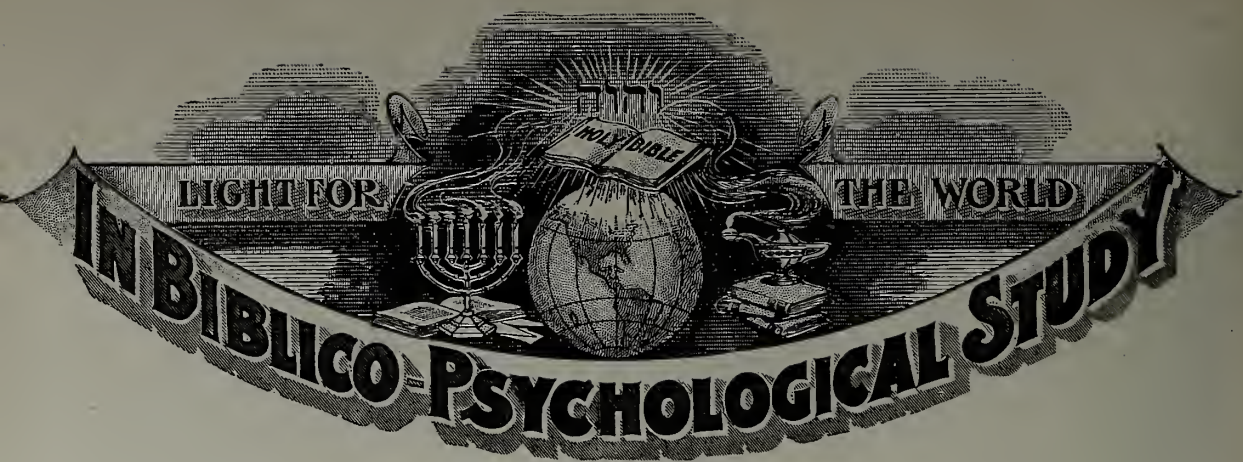
"The friends of C. M. Huguet, proprietor of the Huguet Hotel, are today talking of a very strange occurrence which befell him last night. Mr. Huguet was awakened from his sleep last night, by a dream of a sister whom he had not seen for forty years. The dream was several times repeated, and so vivid that it seemed to Mr. Huguet as if he could actually see the figure of his sister standing by his bedside. He was greatly wrought up over the affair. Judge of his surprise this morning when a lady whom he was helping out of the wagonette turned round and throwing her arms about his



neck said: "This must be my brother Charlie! Don't you know me?" The lady was Mrs. Mary Gallagher, of Minneapolis, Minn., and she will spend some time with Mr. Huguet and her other brothers and sisters in this state. She stated today that she had been thinking of Mr. Huguet especially, so earnestly of late, and wished so badly to see him, that obeying a sudden resolve, she came to Dixon by way of Chicago. Her coming was unannounced and she had not even written of her intention, which makes her brother's dream the more remarkable.

Of clairvoyance, there are as we have said, various degrees and conditions, the lowest being the intuitive grasping of a situation, without being able to tell why; the highest being manifest when the body is in strict abeyance, or altogether dormant or anaesthetic.

Clairvoyant visions, that is, sights perceived by the mind of the spirit, have come to men from the very earliest times. There seem to be three methods of perceiving the vision, which therefore divides clairvoyants into three classes, besides that specialized class to which we have already referred.

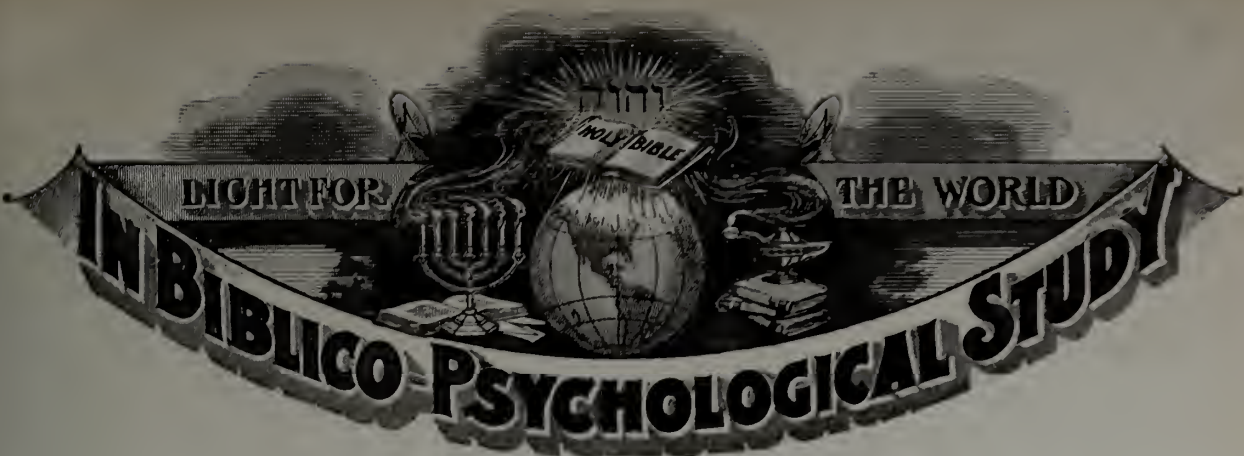


To the first class the vision comes spontaneously.
We give several instances:

Moses was attending Jethro's flock one day and he saw a vision: "A fire came out of the midst of the bush and he looked and behold the bush was not consumed" and as he looked a voice spoke to him out of the bush and said: "Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Zacharias was high priest of the Jews, and as he ministered one day before the altar, while "the whole multitude of the people were praying without, at the hour of incense there appeared to him an angel of the Lord standing on the right side of the altar of incense." (Luke 1:10-12.) Zacharias was greatly afraid. The angel told him that because of his prayer, his wife Elizabeth should have a son, and they should call his name John. When Zacharias doubted and asked for a sign, he was stricken dumb, and remained so until after the birth of the child.

Peter went one day upon the housetop and received a message from heaven. The condition must have been

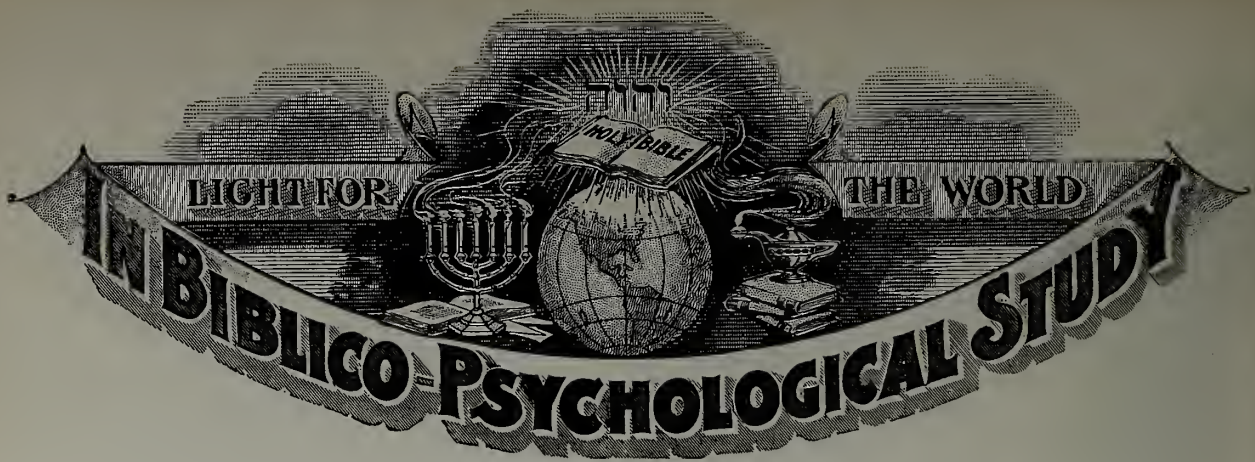


one of the highest of clairvoyant states, for we are told that he "fell into a trance." (Acts 10:10.)

When Paul was in the ship going to Rome and the great storm arose, he was able to save all on board, as the result of a vision. He said to the men: "I exhort you to be of good cheer, for there shall be no loss of any lives among you, but only of the ship. For there stood by me this night an angel of the Lord, whose I am and whom I serve, etc." (Acts 27:22.)

Timothy, a preacher of Rheims, was accused as a christian, in the third century, and was condemned to be beaten and his back rubbed with quicklime. Among the crowd looking on was Apolonaris, and he saw two angels supporting the martyr. He burst through the ring and falling at the feet of the martyr, cried: "Good Timothy, pray for me, I saw two in shining garments comforting thee. Gladly will I also die for the name of Christ." He was seized and boiling lead poured into his mouth to silence his tongue.

Joan of Arc was a character in French history. At about the age of thirteen years she began to hear unearthly voices, and to see flashes of light. At

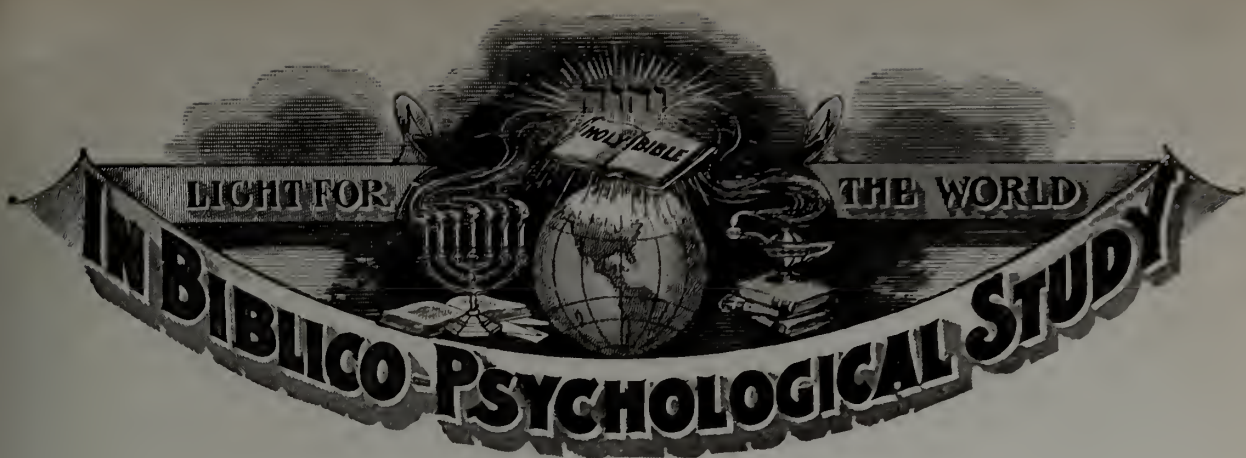


fifteen she was directed in a vision, to go and raise the seige of Orleans, which she did in five days, and at a time when the French army was utterly discouraged.

Hundreds of cases are continually occurring in which the subject, as in the cases which we have just cited, has no part in their production. To this class the vision comes spontaneously, and is frequently as great a surprise to the subject as to any one else. (Review the case cited on pages 73 to 75.)

For the second class of clairvoyants you have only to press your hypnotized subject down to the fifth stage of sleep (see page 100.) and you have the clairvoyant condition. In this stage of sleep all clairvoyant phenomena can easily be produced, from seeing and finding lost objects, to minute thought reading.

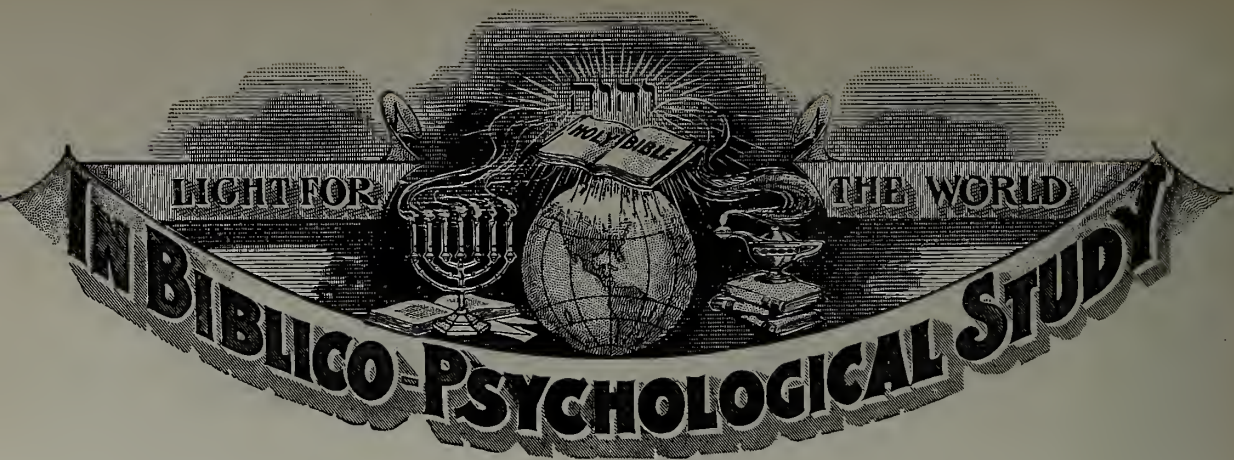
We know a subject very well who was sent to the fifth stage of sleep and discovered in a river the body of a girl who had committed suicide. She traced the unfortunate girl's every step from her room to the point on the river bank where she entered the water, and then saw the very act of self-destruction and al-



most had an hysterical convulsion, so vivid was the impression made upon her. This instance could not have been the result of telepathy for every person supposed that the rumor that the girl had been kidnapped, was true. The explanation of the phenomena is that in this free condition the spirit has supreme control and is able to act according to its highest functions.

In the third class are people who may be called natural clairvoyants, that is, people who by a voluntary act can see with the eyes of the spirit. These we have spoken of as in the condition of "phenomenal unfoldment." The observer need not be deceived, however, by one claiming to be a natural clairvoyant, for you can readily note the change that comes over the face and particularly into the eyes, even though the condition be voluntarily induced. This change once observed, you can never be deceived. Some account for this phenomenon on the ground of auto-hypnotism, but we do not think this explanation is sufficient to account for it.

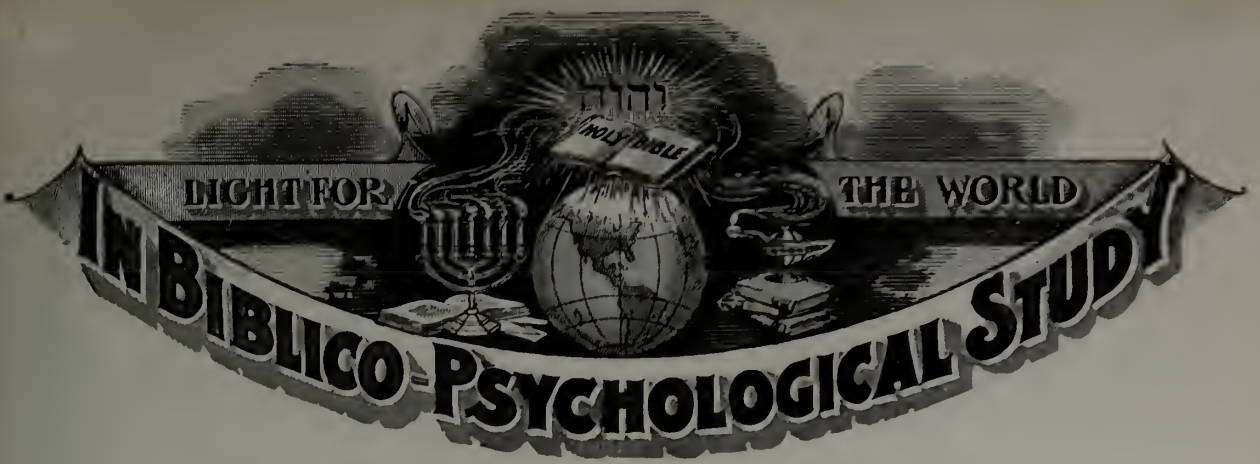
This power, like all other powers in man, whether mental, physical, or spiritual, may be developed. In-



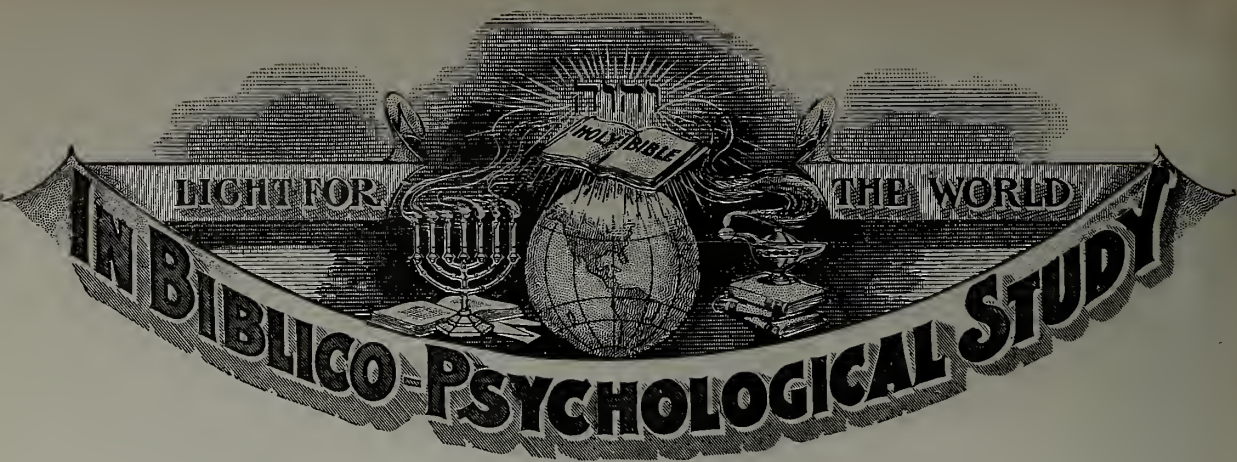
deed in most cases it must be developed, to be of any practical utility.

Dr. F. Andrus Titus, a graduate of Amherst college, and a very successful clairvoyant, gave us in detail his experience in developing. He sat for an hour each morning and each evening for two years. We quote verbatim the notes which we took during a long conversation with him on this subject.

He said: "Clairvoyance is just the unfoldment of the mental power which belongs to every one. It is unfolded by concentration and solitude. Not absolute aloneness, but a shutting out of all conditions that would tend to distract. In developing clairvoyance, the best results can be produced if you can find one of the opposite sex who is in thorough sympathy with you, and your purposes; one having the same tastes, or mental affinity, who will sit with you for at least a portion of the time. This will be a great help to you, for you will get the benefit of both batteries. To develop, sit quietly for an hour or more for a number of days, then get one of the opposite sex to sit with you, and after a time of quiet, place your



hands on a table which is between you. The table will thus become magnetized, and you will get the magnetism from the double battery, thus creating a great deal of magnetic force, which will gradually bring the whole physical system into rapport with the spiritual. This is really a unification of all the powers. No matter what may be the physical results of the placing of the hands upon the table, pay no attention to them, but keep your mind on some cheerful thing, or bright object. Seem to be listening to music in the distance; look at a mental moon or star. Often these mental pictures will disappear; let them go; let everything go; let the spirit element unfold. Do not be afraid, you will not lose consciousness. You will see things as you sometimes do when you are falling asleep. Different pictures will come, and you will find yourself in an exalted state of spirit. The best time to practice is in the twilight, whether morning or evening, simply because this is the passive side of the day. Keep up this practice and you will find that your clairvoyant powers will unfold and develop, just as the other powers of the life will develop with the using."



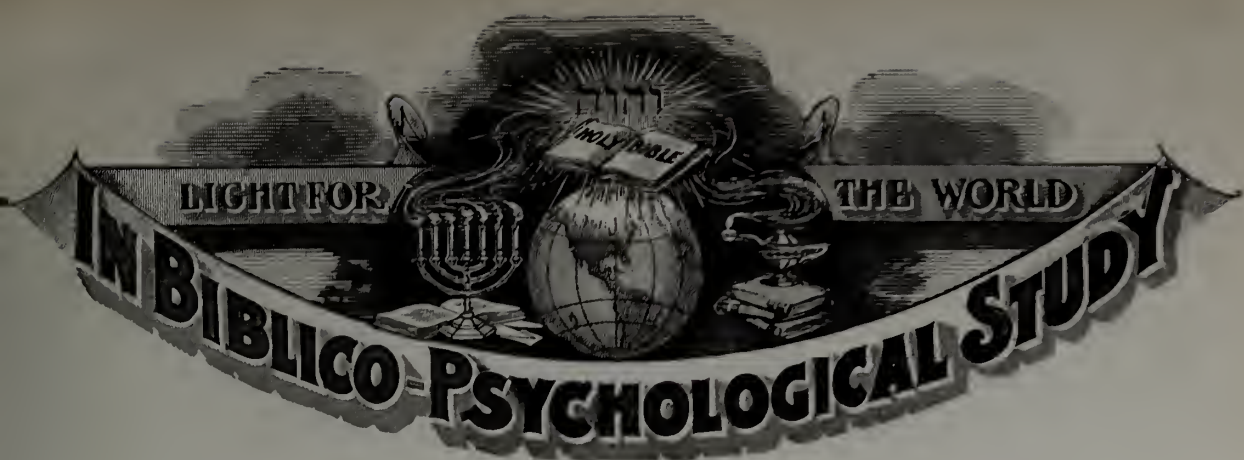
We are glad to give this extended verbatim quotation from so good an authority as Dr. Titus, for it is a class of phenomena with which, except as we have observed it, we are not acquainted. We have not been able personally to take time for development. We have never seen a vision.

There are of course many methods of development, but this is certainly as good as any other, and it is one which we can vouch for, because Dr. Titus assured us that he had no clairvoyant experiences before he took up this method of development.

One operator of whom we read, develops his students by placing before them a decanter, and directing them to look steadily at it and expect to see pictures in it. Another arranges a dark cabinet and has his students sit under a black cloth, and claims to develop them in six weeks.

It is a study which is very interesting indeed.

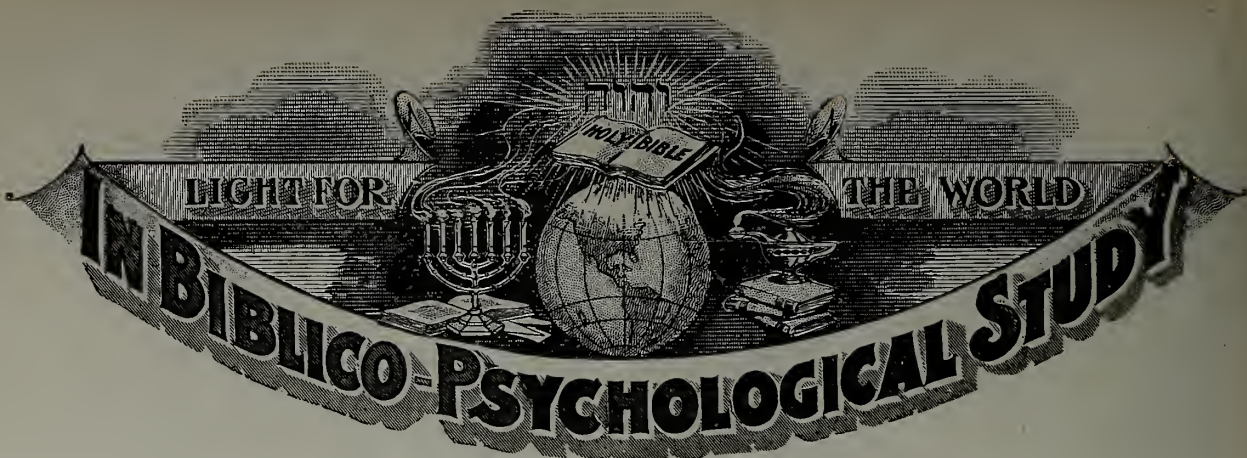
Perhaps the greatest living clairvoyant, outside of India, is Madame De Thebes, a god-daughter of Alexander Dumas. She foretold the death of Mr. and Mrs. Charles Fair in the celebrated automobile accident in France.



She foretold the manner of the death of Boianger, and also the death of Zola. Perhaps the most tragic of her prophecies was the death of Draga, the Queen of Servia, of whom we have already spoken in this study. Draga, when a young woman, came to her a stranger and unannounced. She was told of her humble origin, but that she was destined to know royal grandeur, and would even wear a crown. "Well, the rest, I want to know clear to the end", said the beautiful one. Madame De Thebes replied: "I see many men around you. Their faces mean death. You will be horribly murdered." The woman shrugged her shoulders as she said: "Oh, well, if I attain my ambition the rest does not matter." The clairvoyant of whom Mr. Stead speaks (page 124) did not see whether the queen was killed or not, but her terrible death had long before been predicted by the French clairvoyant.

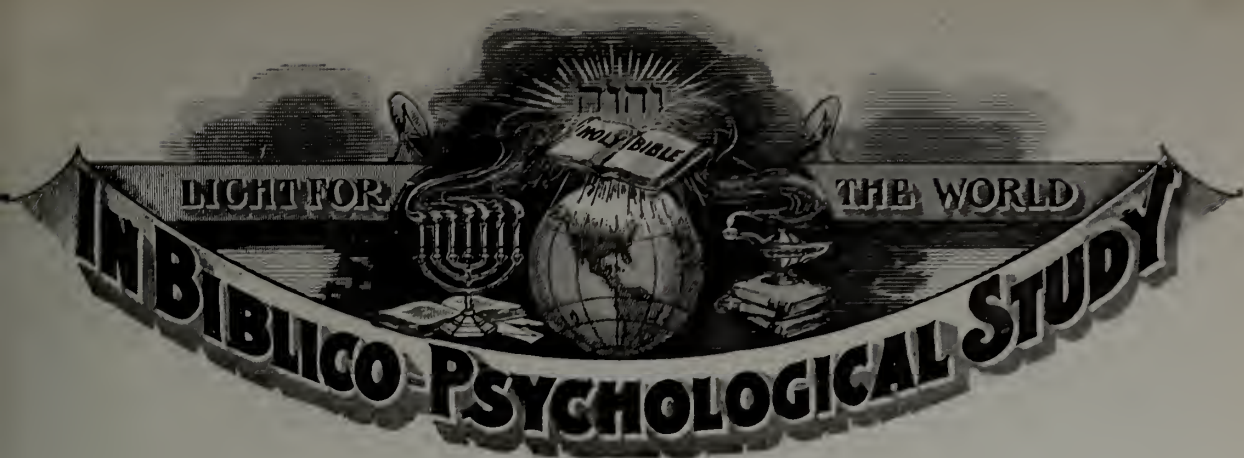
Madam De Thebes has recently prophesied the utter unhappiness of Russia, as she foresaw her in the throes of revolution.

It will be profitable for the student who is particularly interested in this phase of our great



subject, to study how the clairvoyants of India are practically made clairvoyants before they are born. This is the most advanced stage of the study.

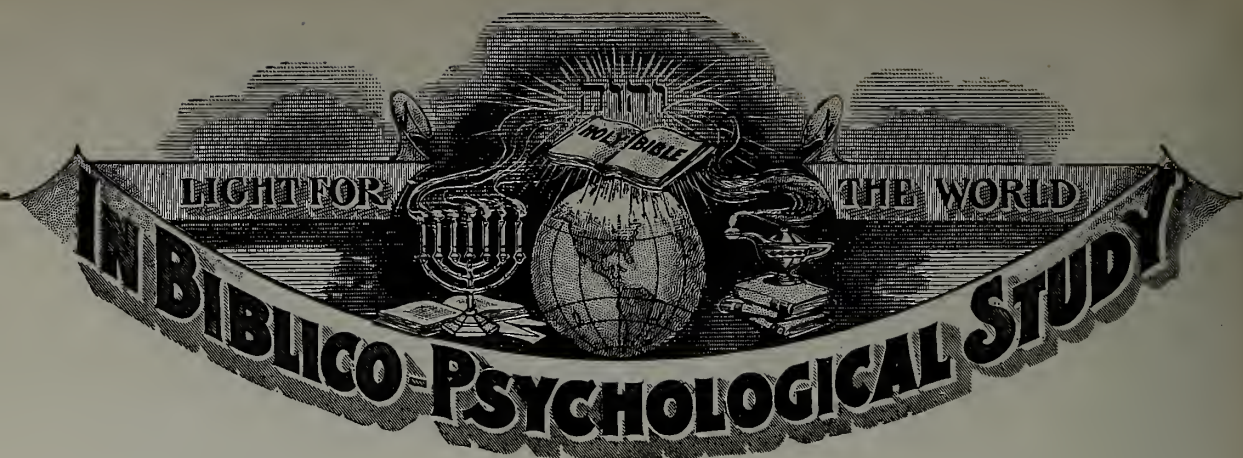
We would advise anyone who wants to develop this power, to take a special course under the direction of some good operator.



EXAMINATION QUESTIONS.

Study 7.

1. Write fully your conception of clairvoyance.
2. Name some of the powers peculiar to the clairvoyant condition.
3. Have you ever known a person who might be said to be clairvoyant in one direction only?
4. What place does intuition hold in this science?
5. What place does presentiment hold in this science?
6. Give illustrations of the three kinds of clairvoyance discussed in this study.
7. Can you write the account of some interesting clairvoyant phenomena which you can vouch for?



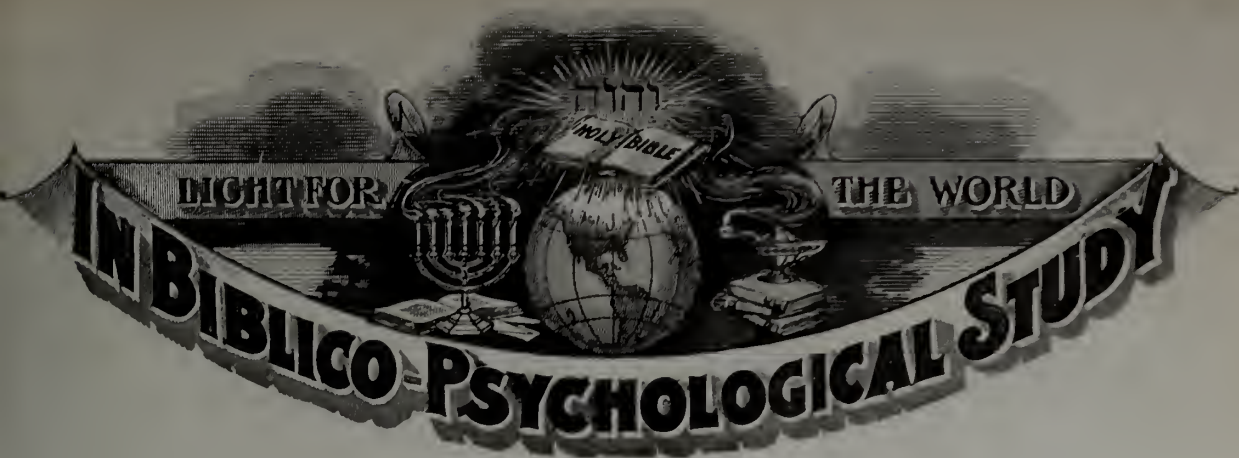
THE HUMAN SPIRIT AND TELEPATHY.

Study 8.

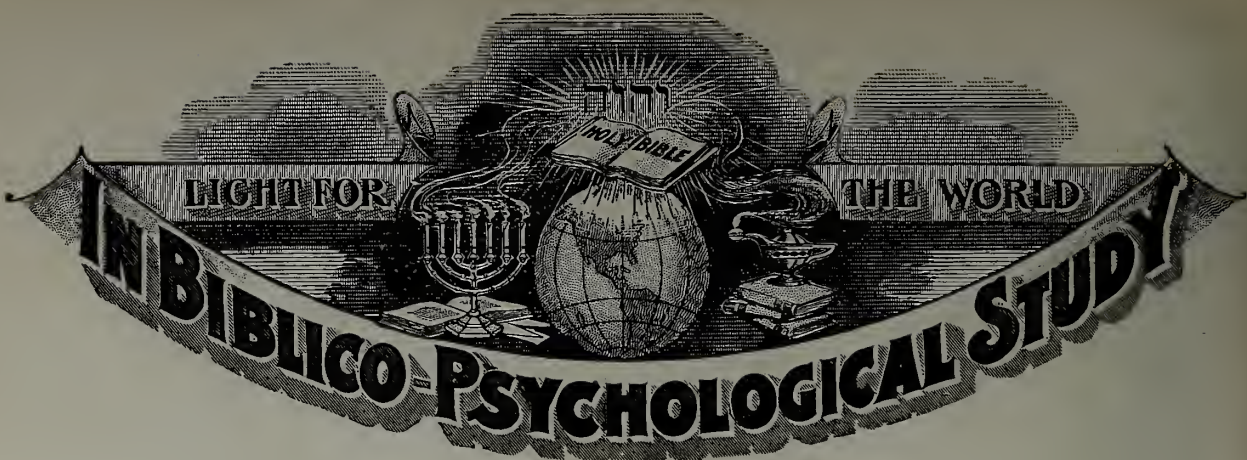
The difference between clairvoyance and telepathy is the fact, that the communications of clairvoyance come by means of mental pictures, while those of a telepathic character come by means of messages, which may be more properly spoken of as having been felt than as having been heard, though they are sometimes so distinct that they appear to the recipient to be audible. These, we believe to be the normal means of communication between human spirits, whether in this world or in the next, one condition, only, being absolutely essential, viz, rapport.

In the study of telepathy, we find a degree of correspondence with our study of clairvoyance.

We have first of all, and most distinct of all, the spontaneous message; that is, the message which the recipient receives as a surprise. These messages are the telepathic parallel of the clairvoyant pictures received by the first class referred to on page 132. Those communications, in which a distinct message of words is received, usually come from friends who are



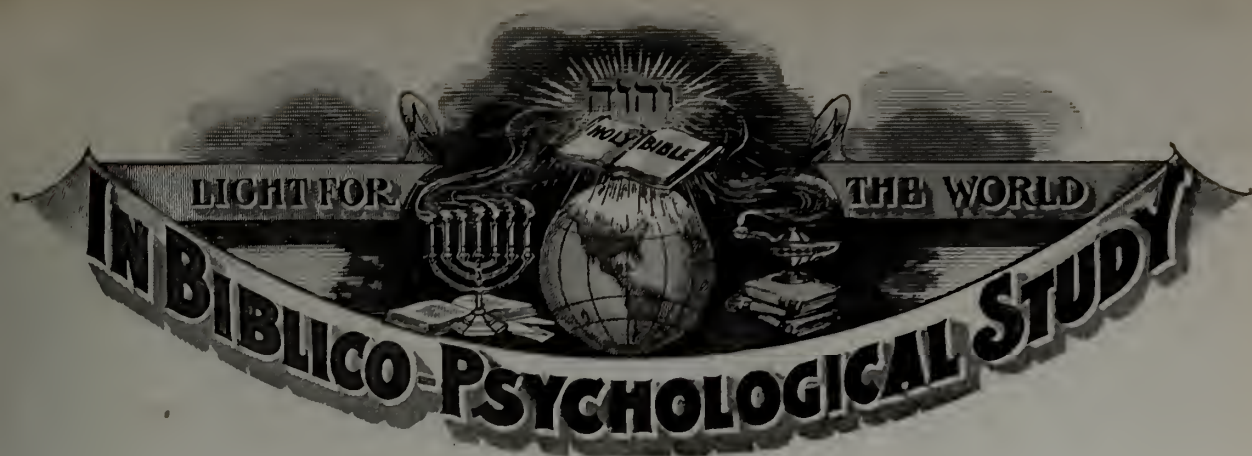
dying. Of these, there are numberless cases on record. Perhaps the most remarkable of which we have read was the case of a young French-Canadian, who was working in the lumber woods, and on the day before Christmas had a heavy log roll on him, from the effects of which he died the next night. He had written to his father, as though from a premonition, to be sure and come to him for Christmas. He had been jilted by his sweetheart named Marie, on account of lies which an enemy had told her. During the night, after he was injured, he fell into a sort of stupor. From this he awakened in a high fever, talking about his father. "I knew you would come, father mine," he kept calling; "You had better hurry, step along, come quick, my father," he kept saying. After a while the wounded man suddenly cried out: "Keep away from that rollway, don't rest there, get away from the logs." And then in the greatest excitement he exclaimed: "There, just what I told you. He is killed. He is killed. I know it. Mon Dieu, il est mort." With that there gushed forth a flood of blood and with one great sobbing cry "Marie! Oh, Marie!" he passed away. The men were not prepared



for the sight that met them as they came to the roll-way the next morning, for there, right where the son had been fatally injured, was the crushed and frozen body of the father. The son had clairvoyantly seen him killed. The next day, a showily dressed woman came to the camp and inquired for the shanty where Joseph Gingras was. This was Marie, who two days before had heard her Joseph cry to her, and she had come to leave him never more. But she found the bodies of the father and son, even then on the sleigh near the door.

Olsen says that the reason why most of these vivid communications are from persons near death is: "In the first place, it usually requires an intense desire--such as longings at death, or a dread calamity having suddenly befallen one, giving the intense desire to make it known--to spur the latent faculty into activity."

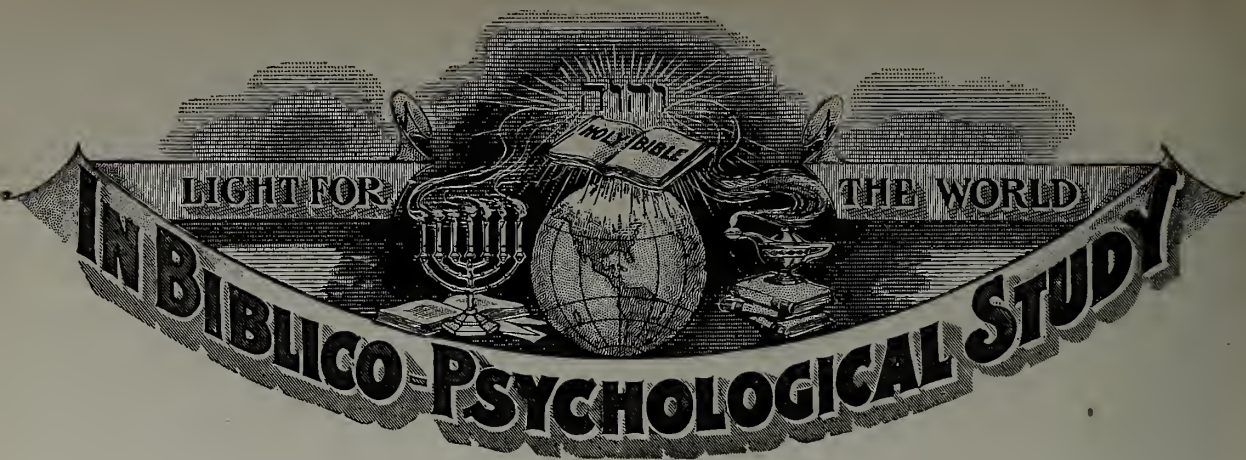
In the hypnotic condition, we have positive results in this realm. There is no difficulty in demonstrating both mind reading and thought transference, where you have a good hypnotic subject, down to the fifth stage of sleep. Not only so, but by thought transference



or spirit projection, you can get splendid results in healing in this manner. We remember the case of a friend of ours, who was treating a man for drunkenness by hypnotic suggestion. The man's child was suffering from a severe attack of croup. The operator sent the man home in spirit to cure the child's croup. After waking him, he went home and found a perfect cure.

Voluntary, or intentional thought transference at long distances, has not yet been successfully demonstrated, at least not widely, and we doubt if at all. Telepathy, leaving out the quality of spirit, is to us an unproved hypothesis, though, if we accept the spirit basis, there are numerous well authenticated cases.

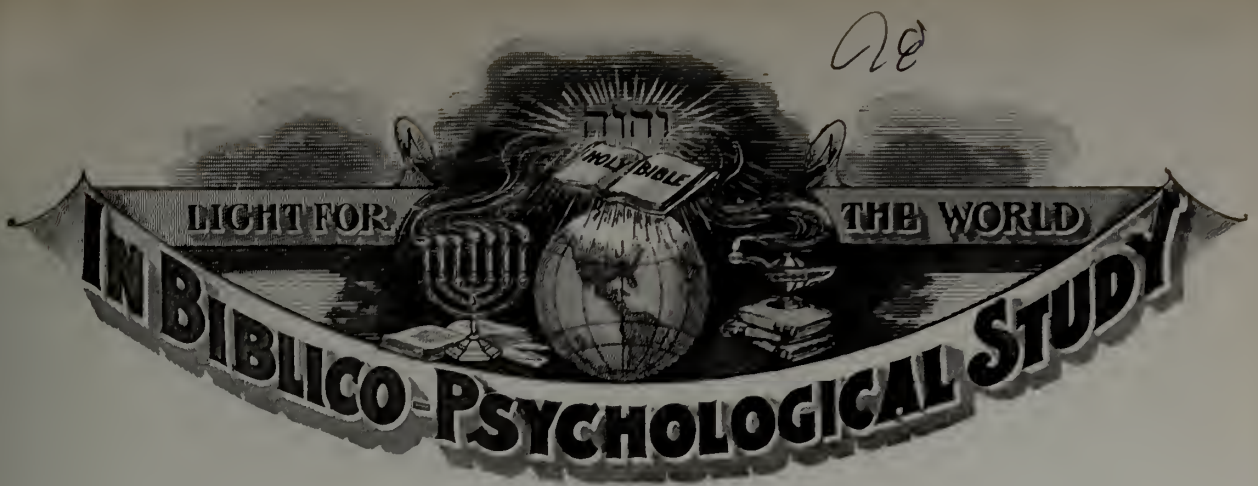
Telepathic communication is, however, as we have already said, rather a message of feeling than the message of an intelligibly worded sentence. This, indeed, is what the word means, coming as it does from the roots, (tele, meaning afar off, and pathos, meaning a feeling,) the whole word meaning, a feeling afar off. Now all this may be easily accounted for. Let us go back to the position taken in the opening sentence of



our sixth study. "It is easily demonstrable also, that the body is surrounded with another quality, or aura, which is of such a character that a person can at once perceive the presence of another in the most intense darkness, even though his coming in has neither been seen nor heard." How do we know the other's presence? We feel it. The aura of one spirit feels or becomes conscious of the aura of another person in the room. Now this aura of the spirit is capable of projection to any distance, so that its presence and its intention becomes perceptible to the other person. Yet to be effective the spirit mind of that other person must be attuned to receive the message, or else the projection will be in vain.

In hypnosis, we call this rapport. In two telegraph instruments it is adjustment. May we not well designate this condition between these two spirits as attunement?

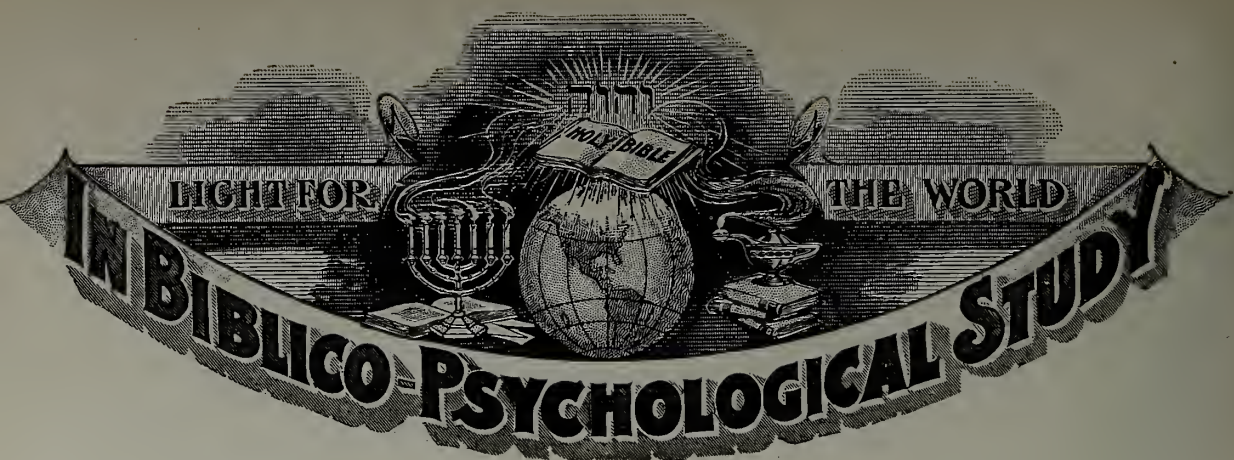
As the lock and the key must be properly adjusted to each other, so must spirit be adjusted to spirit if the projected aura of the one may be felt at a great distance by the other. As every large building which



has many locks and keys, has always a master key which is capable of locking or unlocking all the doors, so there are master minds, or spirits, more sensitive than others, which may receive messages from many sources. But to carry the illustration a little further; any of the many keys of that building, by a little filing in the right place, may be made a master key, so, properly developed and sensitized, there are thousands of spirit minds which may become master keys to unlock the mysteries of this science.

Magnetic healers, strictly speaking, will tell you that this is all there is to absent treatment, but in our next study we will show you that there is a mighty force, which is of paramount importance in successful absent treatment, which we have not mentioned as yet.

After delivering a lecture in a certain city recently, the author of these studies was approached by a prominent magnetic healer, who made the remark: "That lecture of yours was worth one hundred dollars to me. I have been a successful magnetic healer for the past six years, and I have always known there was



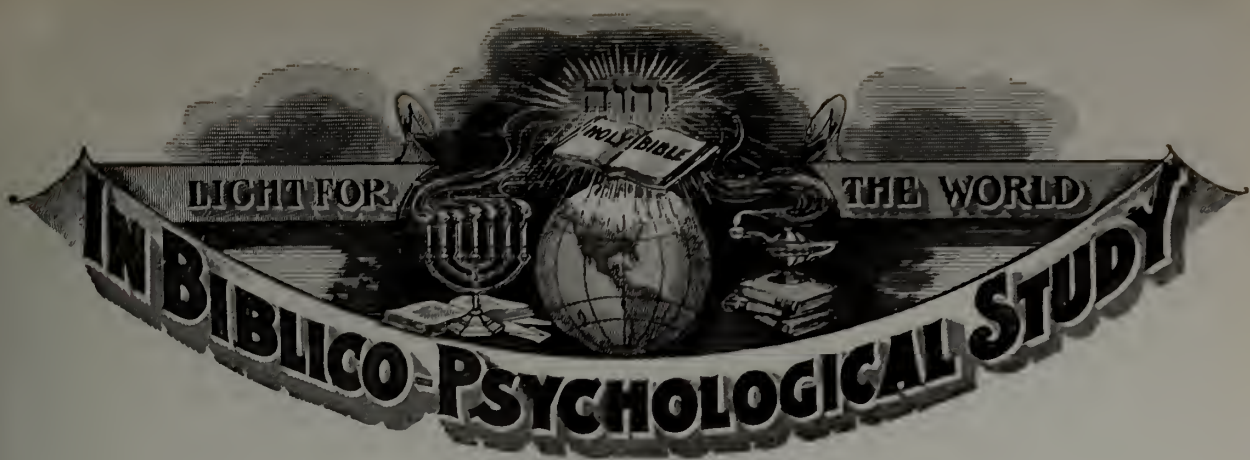
something I had not found. You have it, and you are the first man I have ever seen who has." We will discuss this further in our next study.

Any exercises that we, or any person else, can give for development in voluntary thought transference, that is, in voluntarily sending real messages, must as yet be rudimentary. But to be able to furnish even rudimentary exercises is an advance step, and in itself carries with it the promise of success in the future.

In this effort we find the connection that exists between telepathy and clairvoyance, for as yet, in order to receive a message voluntarily and intentionally sent, we must have a line of communication. We hope that the time will come when such a line will not be necessary, and it is no more to expect that this line of communication will yet be done away with, than was the expectation which has been realized in telegraphy, in which sphere the wire may now be dispensed with.

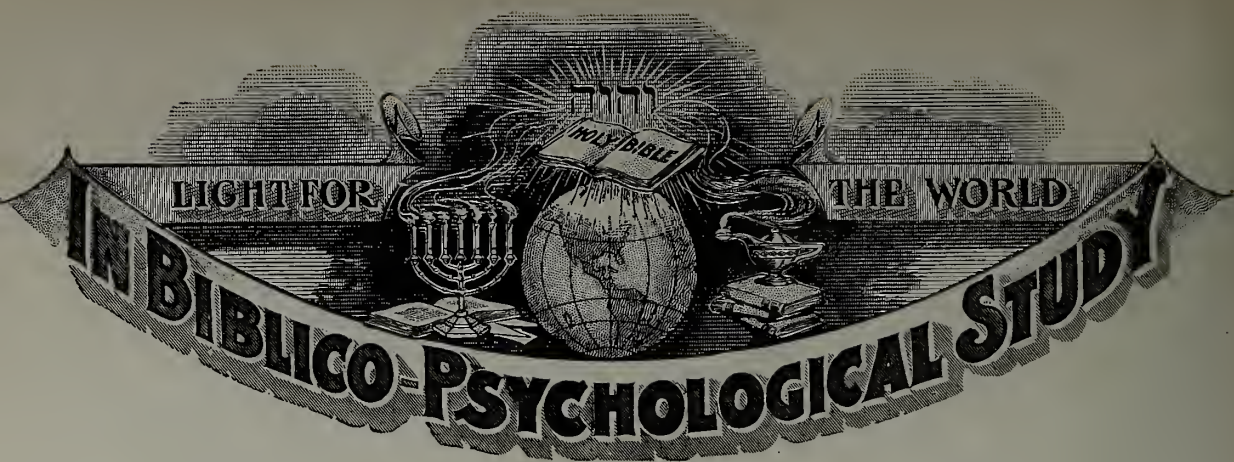
We will now give three rudimentary methods of practice, which will produce fairly good results.

First:--Let two persons sit down facing each other,



it being agreed which shall be the operator and which the mind reader. Let the operator take hold of the reader's hands, just as you are directed in study Five, to form the mental circuit. Now the operator will say: "I will think of some number between one and five, or between five and ten." For example; let him think of some number between one and five. When his mind is set upon it let him say: "Between one and five, now," at the same time thinking strongly of the number he has selected. When he says, "now" let the reader speak right out the very first number that comes to his mind, not the second one. You will find that often you will pronounce the correct number as frequently as four times out of five. Notice, however, that the proportion of correct readings is greatly in excess of four out of five, for you have five numbers to select from, so that the chances are four to one against you on each trial, and yet you are successful in four out of five.

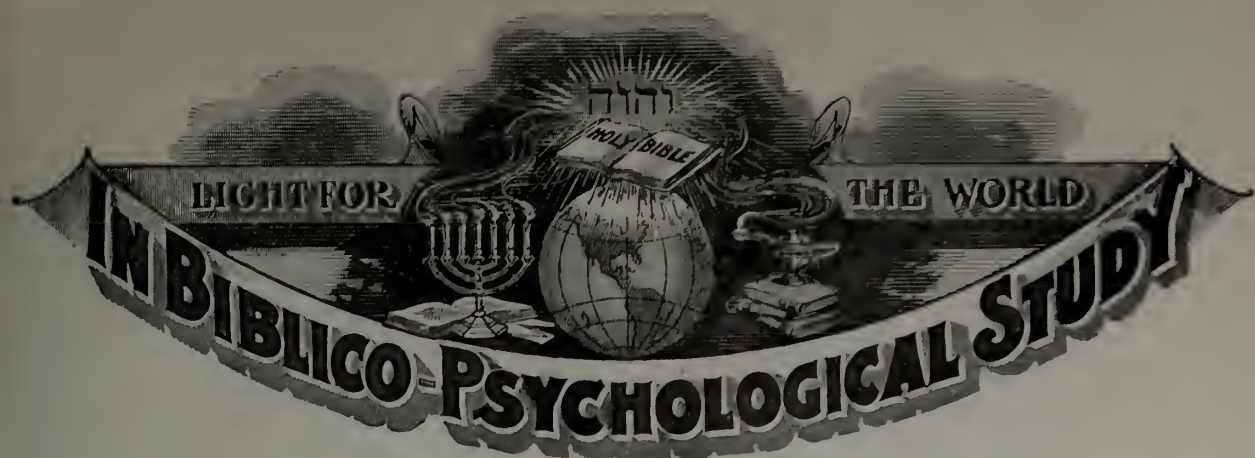
Again:--Let there be three persons. Drive a tack into the wall. Blindfold one of the party, then let the other two take hold of his wrists, one on



either side, and look intently at the tack. Let the blindfolded person clasp his hands together with the index fingers extended. Now lead him near the tack. Look intently at it, and think intently upon it, and he will put his fingers upon the tack every time.

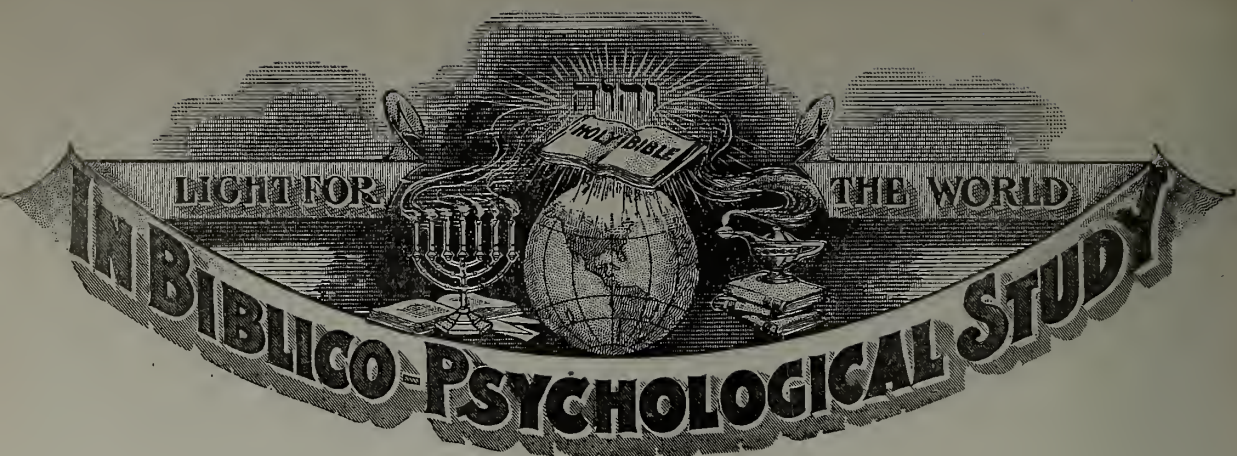
Again:--It is a common thing for a juggler to tell his audience that he can find any hidden article, when blindfolded, if you will supply the conditions. He will then ask a committee of, say six persons, to get together and hide some object. Then when they return to him he will place a metal band upon his head, to which are attached as many wires as there are members in the committee which hid the article. He will then allow himself to be blindfolded and will direct the members of the committee to take hold of the wires which are attached to the band about his head, and to think intently of the thing they hid, and also of the place where they hid it. He will catch their magnetic vibration and take them directly to the place and find the hidden article.

These are experiments which you can practice easily and they will serve splendidly as primary steps in the



practice of sending real messages by means of thought transference.

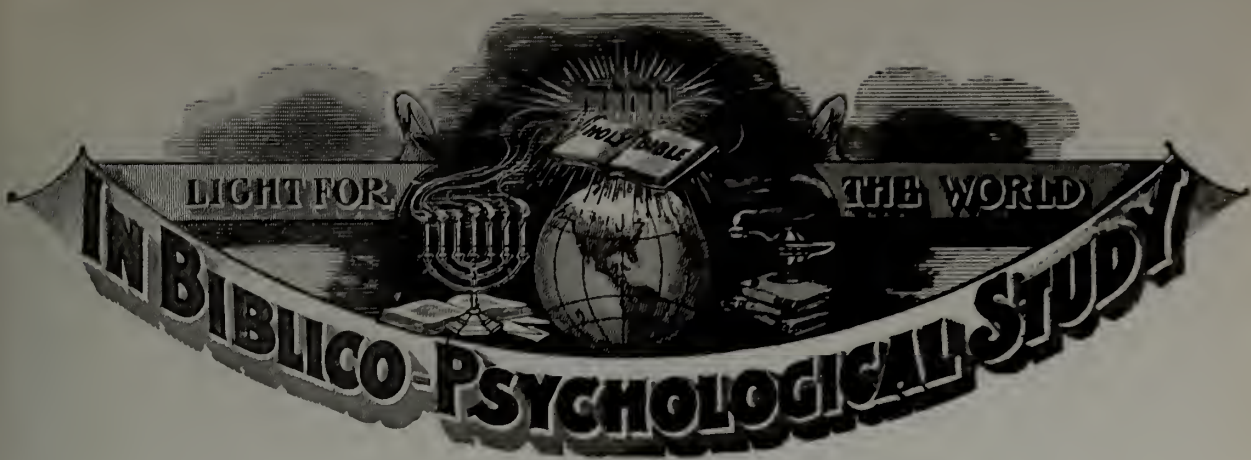
We do not believe that Olsen's theory of "intense desire" will cover the reason for the difficulty we experience in efforts at voluntary telepathy, for very often you can accomplish the thing you desire without effort of the will, and again you cannot gain a man's attention, even by your supremest effort. At this point we find ourself disagreeing with nearly all other writers on this subject. They all say: "Concentrate, concentrate; Will, will!" We say rather, abstract from the mind everything that tends to distract the attention, and then the mind can act naturally and without straining. Indeed the mind of the spirit must act in this way, as every religious worker has realized again and again. We do not say that the volitions have no place in these matters but what we contend for is that the will does not hold the supreme place. You cannot cure a sickness by willing it cured. You cannot gain a man's attention telepathically by an effort of your will; indeed we feel that



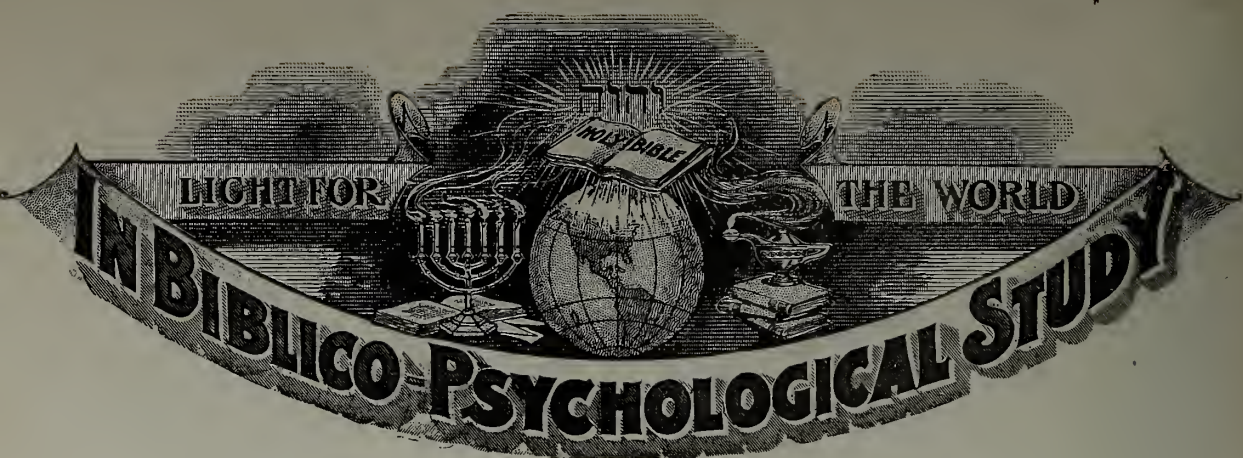
frequently the more WILL you put into the effort the less you accomplish.

We have insisted and do insist that perfect attunement is necessary to the accomplishment of the best results. We can conceive, however, of a mind being so nearly attuned to another that it will get some kind of a relevant message, and yet not get the whole. For example:--Our son, on the morning of April 11th, 1904, upon rising, came into the room where we were sitting and said that he had been troubled all night with the consciousness of a big fire somewhere. After talking at some length over the experience, he went out into the outer hall for the morning paper and on coming back exclaimed: "See here," and there on the front page in double scare headlines, was the account of the burning, during the night, of the high school building in Galesburg, sixty miles away. His spirit was evidently in partial attunement to the distress of the people of that city, but as the attunement was only partial, the message was indistinct.

Perhaps the difficulty is not that the spirit does

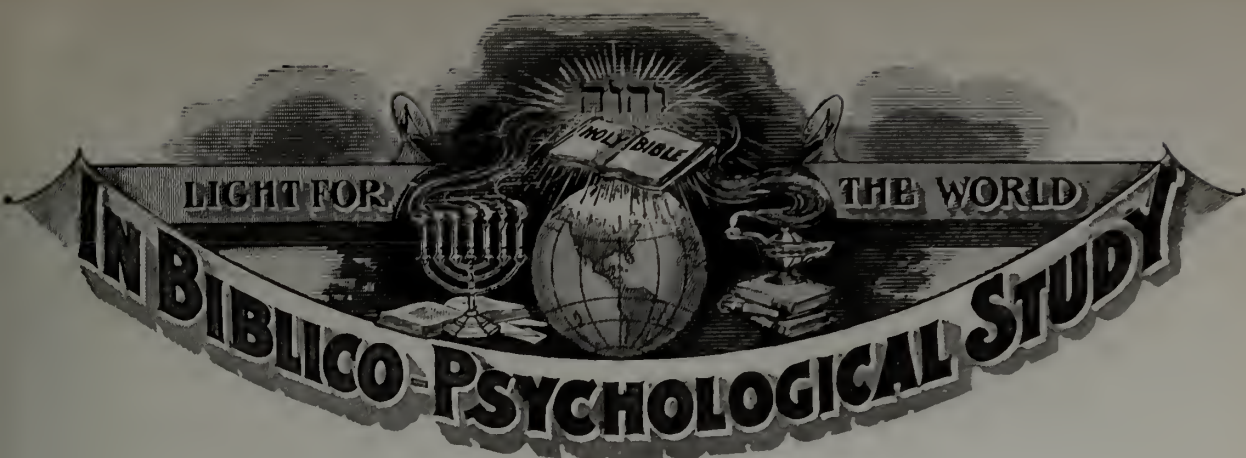


not catch the vibrations, but that in most cases the vibration does not rise through the spirit mind to the brain mind, so that it may be consciously recorded. The best case to illustrate this for which we can vouch, is that of our friend, Dr. Lang, who recently died. He had purchased a dozen catheters and carefully laid them away. One day a patient, requiring the use of one of these instruments, came to the office, and to his surprise the doctor could not find them, though he searched carefully in every place where he thought they could possibly be stowed away. He had to give up the search and relieve the patient in some other manner. That night he retired as usual, and in the morning you may judge his surprise at finding the dozen catheters in his hand. The mind of the spirit which never sleeps, being made free by the sleep of the brain and body, had in the night directed him to where the instruments were hidden. During his somnambulistic walk in the night, he struck his foot against a chair with such force as to make a slight abrasion of the skin. This almost aroused him from the subjective state in which he was, for in the



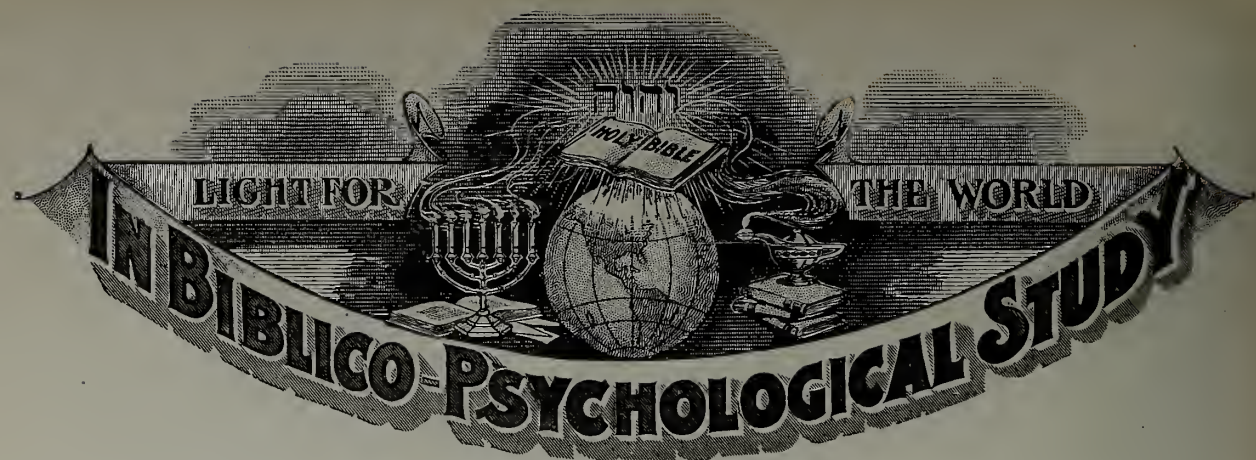
morning he remembered hurting his foot, though the consciousness was not distinct enough to have been remembered, had it not been for the abrasion of the skin. He had no memory of where he got the catheters which he found in his hand. The mind of the spirit was alert all the time but its activities did not rise to the sphere of consciousness through the brain mind, hence they were not recorded and therefore not remembered.

On page 110, we promised that something more would be said in this study on the subject of impersonation for impression. We do not believe that for business purposes it would be the best thing to give a direct telepathic message, even though you could do it, which as you will have already seen, we very much doubt. It is better to make your subject feel the impression you want him to feel, rather than for him to think you have put a nicely worded sentence into his mouth. In a general way it is better to charge your spirit mind with the telepathic communication as you retire, and then, when he also is asleep, he will get it. We gave this plan to a grocer once and he said he would

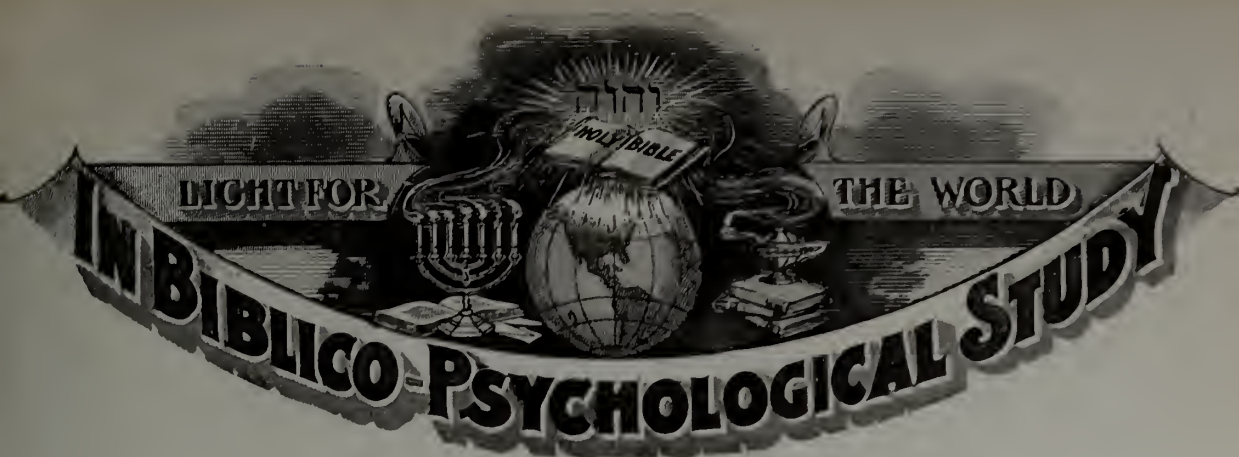


try it on some of his delinquent customers. He told us a week later that he had tried it on two of his most hopeless cases and that already both had come and made arrangements for the settlement of the accounts. Always impersonate him your subject. If you send him a message like this: "I am Jones. Smith owes me three dollars, and I wish he would come in and pay it" you will, if the spirit mind is properly charged with the message, upon retiring, very likely be able to make Smith remember the debt, but it will be with the sense of annoyance one has at being dunned. But, if you personate him and give your spirit a suggestion like this: "I am Smith and I owe Jones three dollars and just as soon as I possibly can I will pay it; I will give him the very first three dollars I have," he will get the message and will not have a feeling of annoyance but will think he reached that conclusion as an honest man and he will do the right thing, and carry out his impression and come and pay up.

Another thing of great importance, is the fact that it is perfectly useless to try to impress a mind which is pre-occupied. Not only must the abstracting



process take place in your own mind, but the subject must also be passive to impressions. Here is a real example: Two men, John and Dick, were in partnership, and they had a bookkeeper, Jim, who had been with them for a great many years. Jim was efficient and made himself indispensable to the welfare of the business. He was receiving a salary of \$110.00 per month, but he was worth very much more and the firm knew it. The office window looked out over a very beautiful and restful view, and it was the custom of the owners to come frequently and stand looking vacantly out of the window. One day John came in, and when he had gotten well settled in his dreamy condition, Jim threw out the mental impression: "I am John, I think we should give Jim \$125.00 a month; he is worth it to us." He repeated this several times and then went on with his work. The next day Dick came in and stood looking vacantly out of the window, and Jim repeated the mental process of the day before. A few days afterwards, as he was making out the pay checks, John came in. On seeing what he was doing he asked him if he had made out his own check yet, and on being told



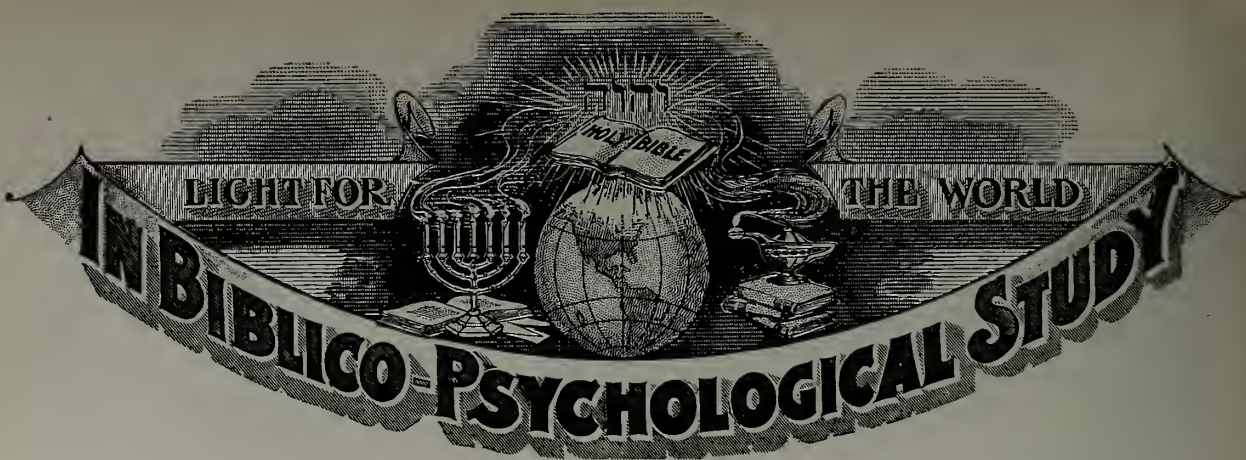
that he had not, he told him that he had better write it for \$125.00, which he did, and he has been receiving the advanced rate ever since. (This circumstance is literally true, except as to the names and the amount of the monthly wages.)

Now the conditions were manifestly unusually favorable in this case, the habit of the owners, the pleasing and soothing view from the window, and the important fact that they knew Jim was worth more money to them than they were paying him.

Strictly speaking, a discussion of absent treatment for the healing of the sick should begin here, for the perfect agreement of spirit with spirit, which is the basis of telepathic possibilities, is also the very basis of non-medicinal healing.

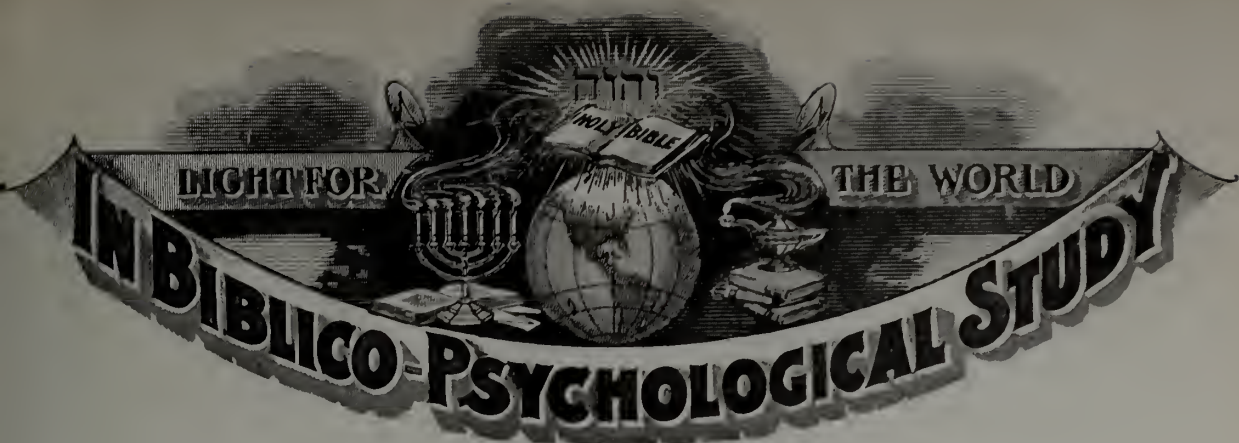
A more complete statement regarding the most effective means of absent treatment will be found in our next study.

Let an illustration at this point serve a two-fold purpose; first, of substantiating our former position, that telepathic communications are usually felt rather than heard, but to be received at all the



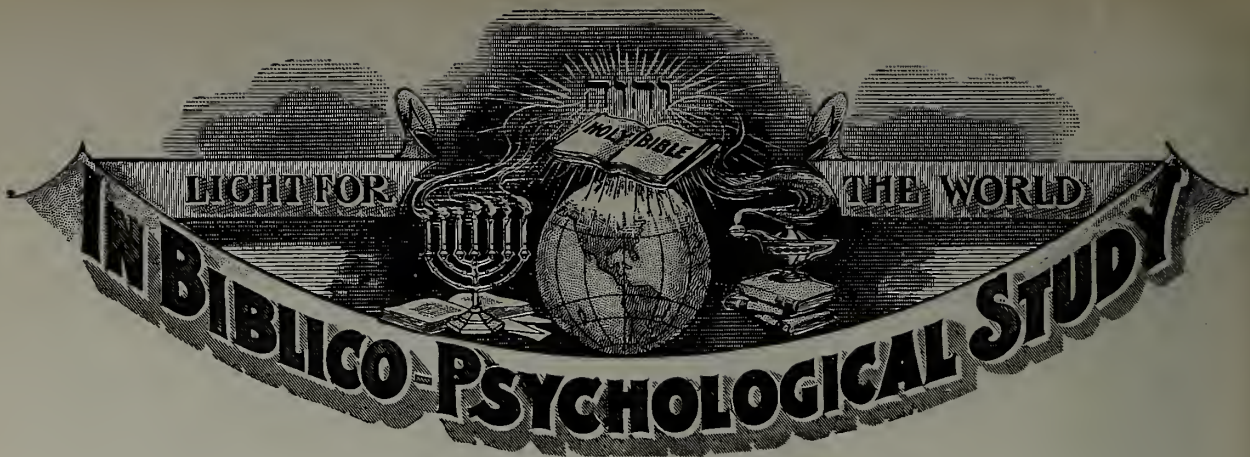
two spirits must be in attunement; and, secondly, to evidence the efficiency of this method of treatment under proper conditions.

On the morning of June 29th, 1904, we received a letter from a lady lecturer, saying that that afternoon she had to deliver an address before the Chautauqua Assembly at Canton, S.D., and having felt poorly for some days, she felt sure that her old stage fright would overtake her there, and she asked for an absent treatment. We wired at once that we would treat her at 11:30 a. m. The message was not delivered in time, yet she hoped every minute to hear from us. At 11:00 o'clock she went into the pavilion to listen to an address by another lecturer. About 11:30 she lost interest in the address and had a peculiar feeling come over her. For a few moments she was confused and wondered why she had lost interest in the lecture. Suddenly she remembered her request and said to herself: "I am receiving my treatment. He has been too busy to wire." Then a feeling of great calmness came over her, lasting for twenty-five minutes. This was the duration of the treatment. She went before her audience that



afternoon, and she stated afterward that she was perfectly composed, free from nervousness, and never did better work on the platform. She received our telegram at four o'clock just as she came from the pavilion.

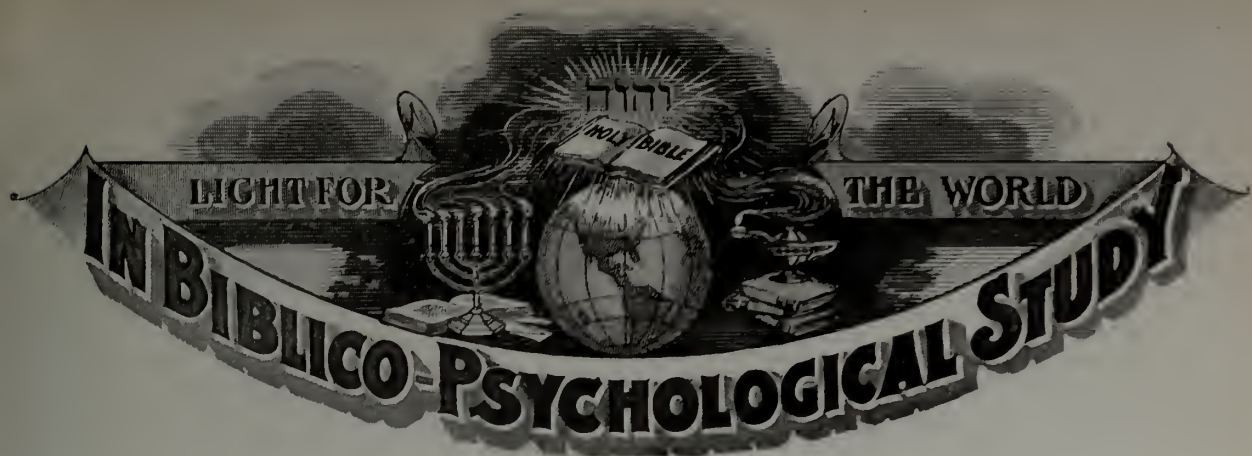
We close this study with a note of warning. Men examining the phenomena of telepathy do not usually make so distinct a claim for the mind of the spirit as we do. While some of them admit that if telepathic messages are sent at all, it is through the subjective mind or subliminal self, yet the admission is usually made in such terms as to allow one to believe that the brain is the active organ in the transmission. In "The Ninteenth Century Magazine" some time ago, Mr. James Knowles took this ground freely. After discussing wireless telegraphy he says: "Now if a small electric battery can send out tremors, or waves of energy, which are propagated through space and can be caught and manifested by a sensitive mechanical receiver, why may not such a mechanism as the human brain generate and emit tremors or waves of energy which such sensitive "receivers" as other human brains might catch and



feel, although not conveyed to them through the usual channels of sensation?"

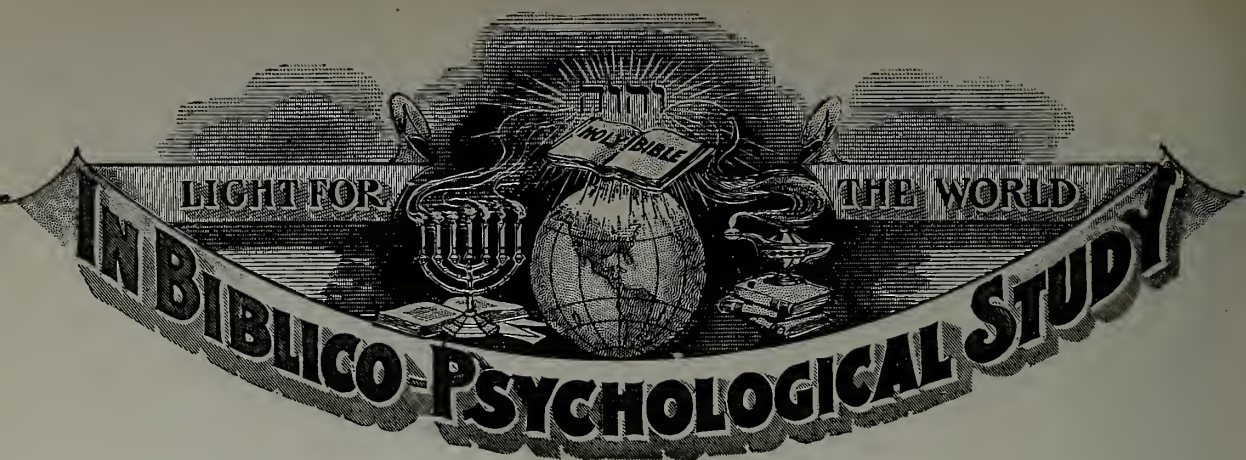
This brings us back with a bound to the hardest kind of materialism. Scientists, as a class, in discussing this subject, seem so determined to ignore the very existence of the human spirit, that they almost universally find themselves compelled to accept the conclusions here expressed by Mr. Knowles in such bald terms as to almost startle us, or else to make explanations. Dr. James, in his "Talks to Teachers," finds himself in just this position. He meets the position manfully however, as he says:

"I have been accused of holding up before you, in the course of these talks, a mechanical and even a materialistic view of mind. I have called it an organism and a machine. I have spoken of its reaction on the environment as the essential thing about it; and I have referred this, either openly or implicitly, to the construction of the nervous system. I have, in consequence, received notes from some of you, begging me to be more explicit on this point; and to let you know frankly whether I am a complete materialist or



not. Now in these lectures I wish to be strictly practical and useful, and to keep free from all speculative complications. Nevertheless, I do not wish to leave any ambiguity about my own position; I will therefore say, in order to avoid all misunderstanding, that in no sense do I count myself a materialist. I cannot see how such things as our consciousness can possibly be PRODUCED by a nervous machinery, though I can perfectly well see how, IF "ideas" do accompany the workings of the machinery, the ORDER of the ideas might very well follow exactly the order of the machine's operation."

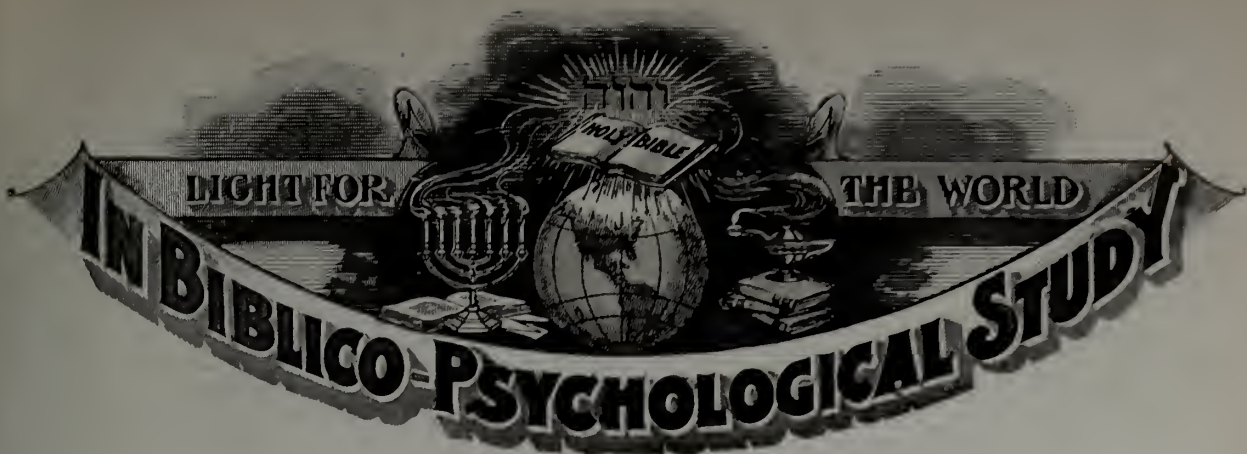
Such an admission on the part of Dr. James, made a little earlier in the dicussion, would materially help his argument, we think. Well does Prof. Hyslop, of Harvard University, say: "There is a mass of phenomena within the reach of scientific consideration that certainly justifies scientific investigation, looking to the merits of the claim that human consciousness survives death. Why the human race would so enthusiastically organize all other fields of inquiry, and neglect this one--nay, despise it-- and reduce



every wayfarer in it to a candidate for the mad-house, is all but inexplicable. To end with a confession; I entirely agree with Drs. Myers and Hegel that we, or many of us, are in something, or that something is in us, which "does not know the bounds of time, or feel the manacles of space."

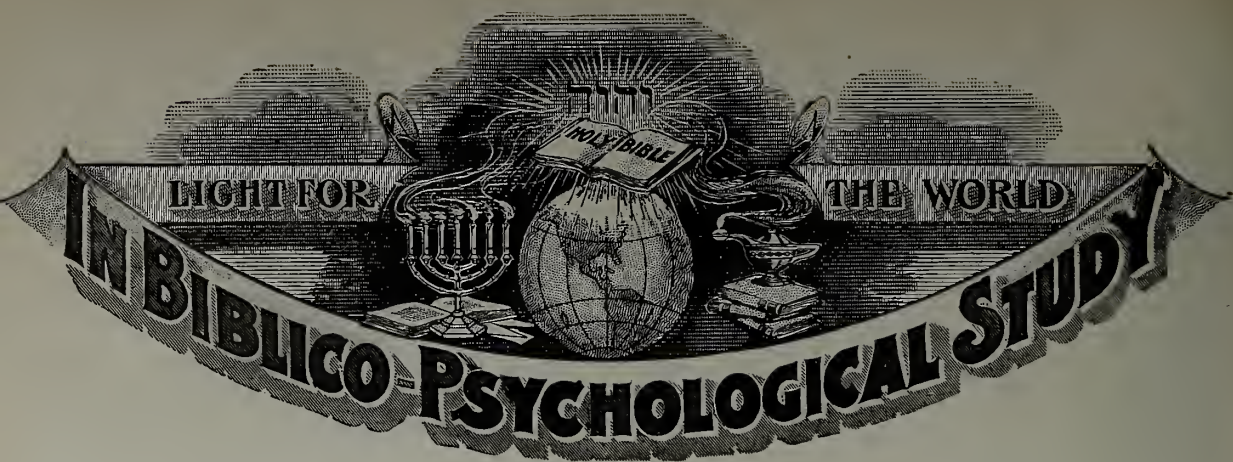
Let us ever make clear distinctions. Men are clinging to this system which connects the subconscious with the mind of the flesh or brain, as though they feared the least relaxation would plunge us all headlong into spiritualism. We think there is not the least danger of this, but if spiritualism can be demonstrated as being true, then let us be courageous enough to accept truth, no matter what the channel may be through which it comes.

In these studies, we make not a single reference to messages purporting to be either sent to, or received from, the dead. This class of phenomena does not come within the realm we set out to investigate. In the beginning of this study, we took the ground that the methods described here are the normal means of communication between human spirits, both in this world and in



the next. By this we mean that if we COULD get to the place where the material may be dispensed with or even made perfectly dormant, then we would be able to communicate here, in the same manner and on the same basis as they can there.

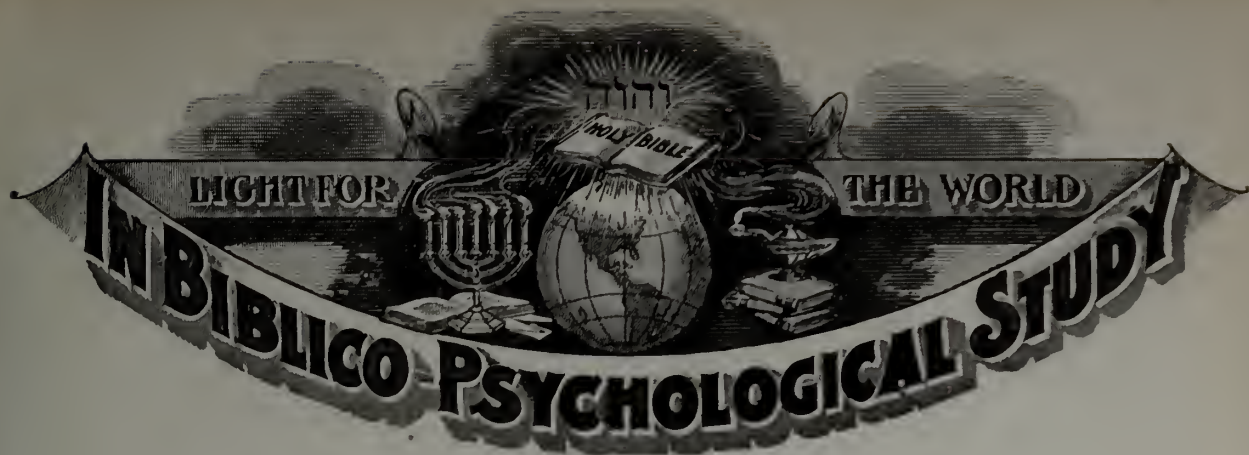
We hope this may yet be accomplished and do believe that we have as good ground to expect it as Marconi, in his earlier experiments, had to hope that he would some day be able to send an intelligible electric message without the use of a wire. We are not alone in this hope and expectation. Among others who might be named, is Prof. Edgar Larkin, of Lowe's Observatory, California, who recently said: "The standing marvel of these latter days is the vast, world-wide movement now under way--the exploration of that wonderful mystery, the human mind. Dormant faculties are being discovered. Vast results beyond anything that has yet appeared on earth are in sight."



EXAMINATION QUESTIONS.

Study 8.

1. What is the difference between clairvoyance and telepathy?
2. How do you account for messages from the dying?
3. What is the difference between telepathy and thought transference?
4. How is a telepathic impression made?
5. Have you tried the exercises on pages 148 to 150? If so, with what success?
6. What is meant by mental attunement?
7. What element should be called into play to make telepathic work effective?

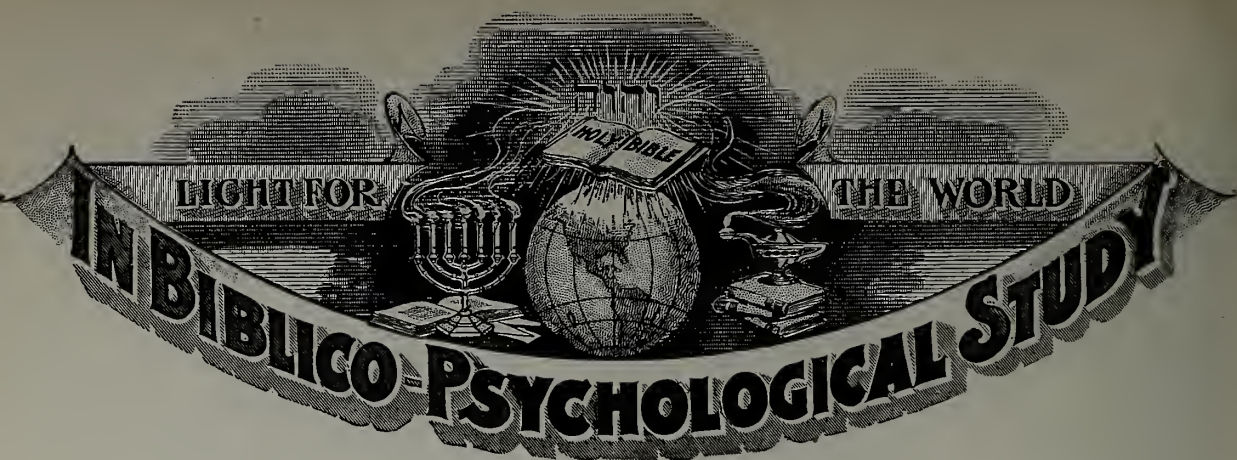


THE HUMAN SPIRIT AND PRAYER. .

Study 9.

How absolutely is the world a unit. A few years ago Mr. Herbert Spencer startled the world with his doctrine of correspondence, which in brief is the dictum that man lives only so far as he is in correspondence with his environment. To environment which has no effect upon him, he is dead. Then Dr. Henry Drummond immortalized his name by taking Spencer's theory and applying it to spiritual things in his great literary production, "Natural Law in the Spiritual World." Carrying the thought of correspondence over to the realm of higher mental and spiritual relationships, we find that in hypnotism the perfect rapport of two minds will cause the mind of the brain of a subject to sleep, and wonderful phenomena may be produced.

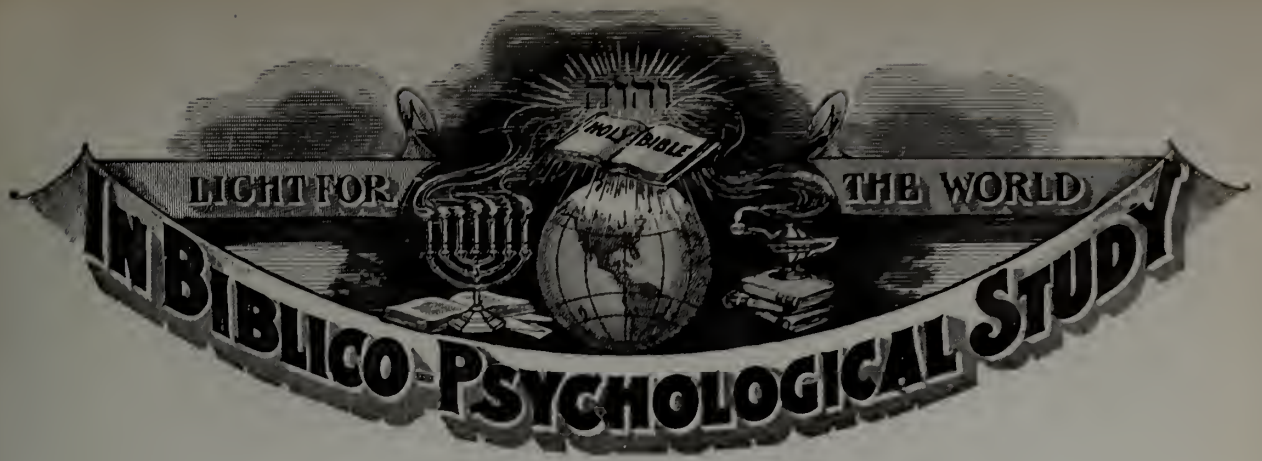
In clairvoyance, where it is voluntary, the operator says: "I must catch the vibration to produce the best results." In telepathy, communication often takes place, but always on the basis of perfect attunement of two minds. So, too, in prayer, we get the



key for effectiveness from Jesus Christ, as he says:

"If two of you agree upon earth as touching anything they shall ask, it shall be done for them of my Father which is in heaven." (Math. 18:19.)

We honor the man who thinks; we reverence the man who prays. There is something sublimely grand about the thought of prayer, and this is perhaps the reason why it is so often made a mockery and a sham. In some people the attitude of the body conspires to produce the emotion of worship of God. A room-mate of ours in college, used to read his bible on his knees every day. To us this would have been hypocritical, but in him it was reverential. With other persons the clothing of the thought in language, is the method of expressing the heart's desires, which best satisfies the yearning of the soul toward God. Others eschew both these methods and say: "I can pray as truly, and as devoutly, while about my daily work, as I can upon my knees in my closet." Still others say: "Audible prayer may lead us into temptation. By it we become voluntary hypocrites, uttering desires which are not real." So meditation is, to this class, prayer; but



reverie is mere stupidity when it is without thought.

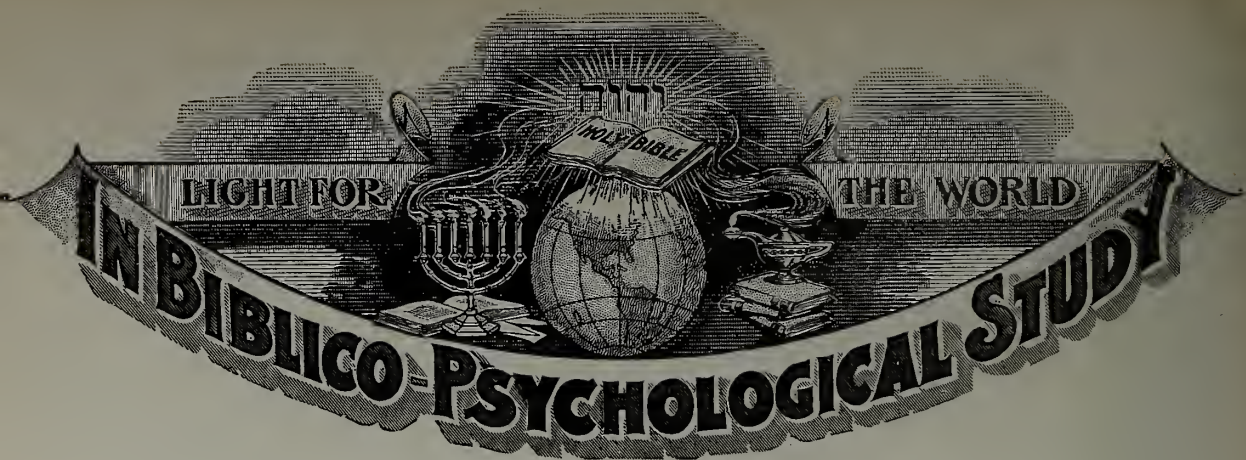
We are also taught in this very advanced age, that prayer has no effect upon God. Here we give a few quotations from a very widely read book, which has become an authority for a very large number of people.

"The habitual struggle to be always good is unceasing prayer. Calling on Him to forgive our work, badly done or left undone, implies the vain supposition that we have nothing to do but ask for pardon, and that afterwards we shall be free to repeat the offence."

"To suppose that God forgives or punishes sin, according as His mercy is sought or unsought, is to misunderstand love, and make prayer the safety-valve for wrongdoing." "God is not influenced by man."

(Science and Health. Pages 5, 6, 7.)

These sentences make one wonder whether there ever was a historic or parabolic city like Ninevah; whether any prophet of God ever preached in her streets; whether the people ever did repent, and whether God did hear their cry and spare them. We wonder whether Paul knew whereof he spake when he said: "For whoso-



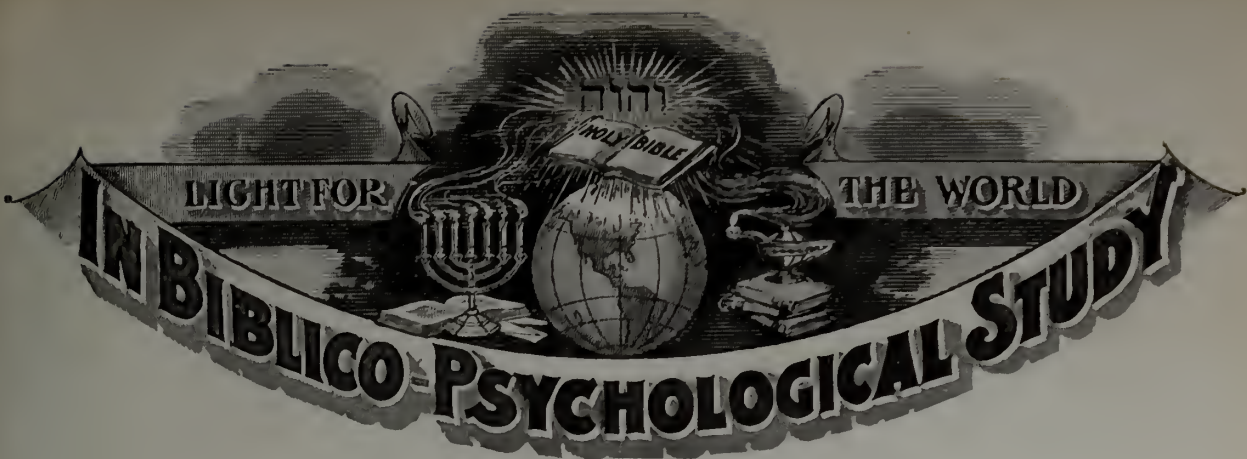
ever shall call upon the name of the Lord shall be saved". (Rom. 11:13.)

Some are teaching still another heresy; that it is good to pray, for though it does not effect God, who is ever the same, yet it is a good thing for it produces an exalted frame of mind in the person indulging in the exercise.

Let us beg of you to lay aside all such fallacious notions and return to the old true and time-honored thought, that God delights to hear and answer the prayers of his people, whether they are verbally uttered or presented to Him as the earnest breathing of a confiding spirit. (Is. 58:9-12. Luke 11:9-13.)

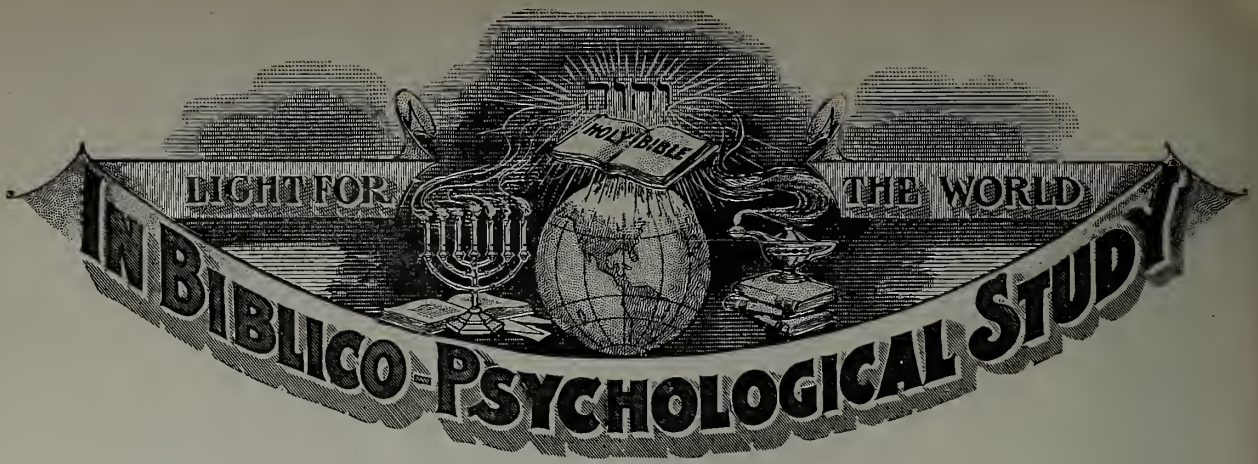
Yet there is much unanswered prayer, which leads us to raise questions as to the importance which should be laid upon the METHOD, as well as upon the MOTIVE, of prayer.

Jesus says: "They shall lay hands on the sick and they shall recover." When a christian minister kneels down by the bedside of a sick person and prays, "Lord bless the means used for this brother's recovery," are we not justified in asking, is this christ-



ian using Jesus' method, or carrying out his instruction? When a member of a church is sick, and a number of the other members gather about his bed, and after a visit together, pray definitely or indefinitely for his recovery, which, if it occurs, they do not usually in the remotest sense attribute to the prayer they uttered, are we not justified in asking whether it would not have been better and more effective to have literally fulfilled the instructions given by James (Ch. 5:14-15.) "Is any sick among you, let him call for the ELDERS of the church, and let them pray over him, annointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

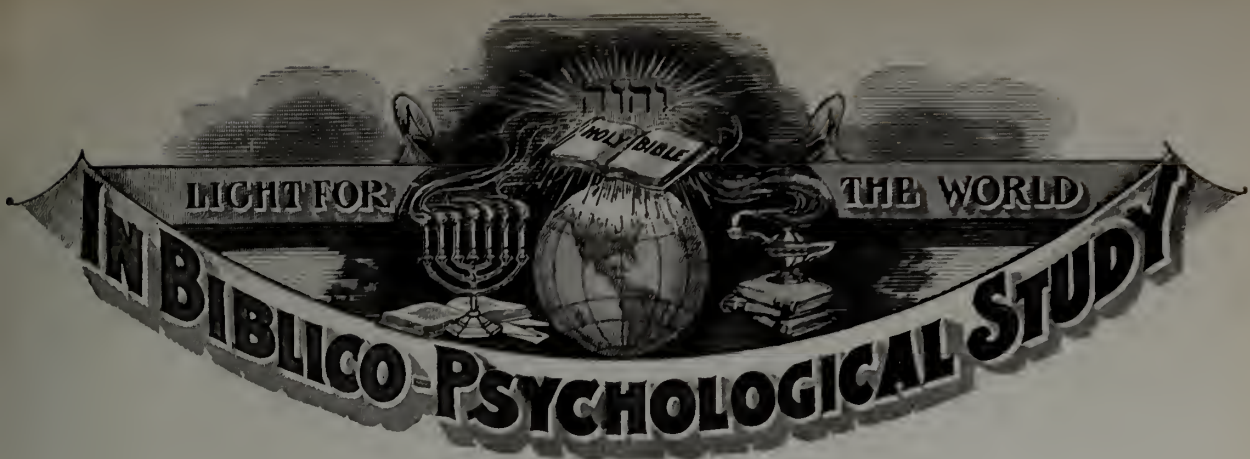
Again Jesus says: "If two of you shall agree on earth as touching anything they shall ask, it shall be done them of my Father which is in heaven." (Math. 18: 19.) Let us believe this means that deep spirit agreement which, as we have seen already in these studies, can accomplish so much. Let christians practice this; let them have perfect spirit rapport, and we can testify



on the basis of repeated experiences, that if they will then ask, "it shall be done unto them of my Father which is in heaven."

Now these are methods of prayer laid down in the New Testament, and they may, with great assurance, be applied for the non-medicinal healing of disease. This cannot in any sense be construed as an attack upon the medical profession, for it is simply passed by without consideration. This is simply Jesus' statement as to how sickness may be cured; and if some one wishes to be cured in some other way, we raise no objection, neither, we presume, will God.

We have no patience, however, with the man who meets the issue by means of subterfuge. When a man advocates the use of medicine, on the ground of the medicinal properties contained in the clay and spittle with which Jesus annointed the eyes of the blind man whom he healed, we consider the proposition too weak to merit criticism. It is only a proof that the adherent of the theory has never had the courage to put God to the proof.

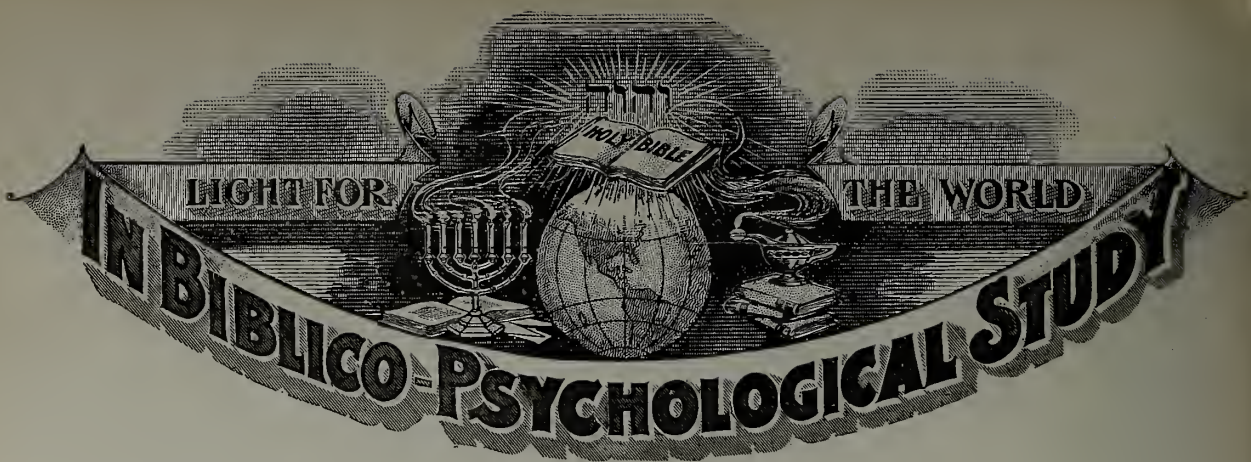


Let us appreciate the fact of the need of carefulness in METHOD, as well, as in motive in our prayers.

We ask now, what is THE PHILOSOPHY OF PRAYER?

Many persons pray from utterly selfish motives. James says: (Ch. 4:3.) "Ye ask and receive not, because ye ask amiss, that ye may spend it on your pleasures." (Revised Version.)

Here is the USUAL conception of prayer. I am a man, limited by physical conditions and earthly surroundings. I want something. There is a God, a mighty personality. He holds all things in His hands, and is able to supply my every want out of His immensity. I pray by asking Him to give. It is no wonder to us that finer natures, observing such a conception of human relationships toward the Infinite, go off to extremes and formulate theories at direct variance with the thought which lies behind these crude expressions, which are so offensive to their sensitive natures; and because they many times go to the extreme of those already quoted in the earlier part of this study, we feel the need of seeking to discover such a conception as will be in harmony with the teach-



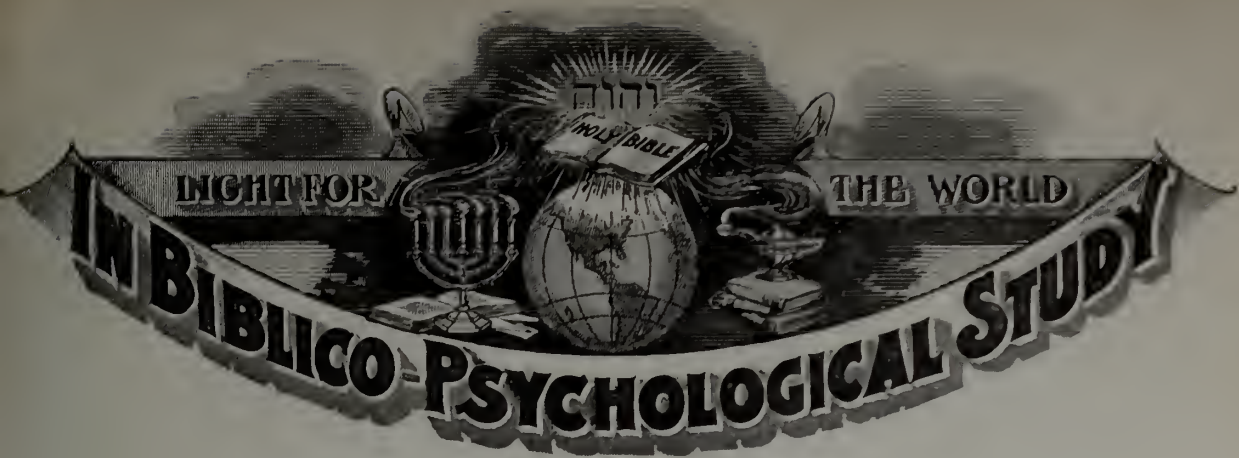
ings of the New Testament, and acceptable to all classes of religiously inclined people.

We offer the following as that TRUE CONCEPTION:

In every man is a two-fold nature, a divine nature and a human nature, a voice calling to elevation and a voice calling to baseness. This divine nature, we have shown in a previous study, is the residue of the divine image which Adam retained after his disobedience. It is not infinite, but it is real. It is not complete, but it is truly divine. It is intuitive, hence it is not argumentative. It thinks, but it does not reason, at least not in any general sense. It wills, yet it is constantly held in check. It loves, but it finds itself continually limited in the expression of its affection.

Without us, and beyond us, is GOD. He is infinite in His being. No less a conception of Him would satisfy any of us. He is incomprehensible to us in His infinity, for we are finite. Yet we may know Him because we bear His image. He is our Father, hence we may approach Him whose holiness is perfect.

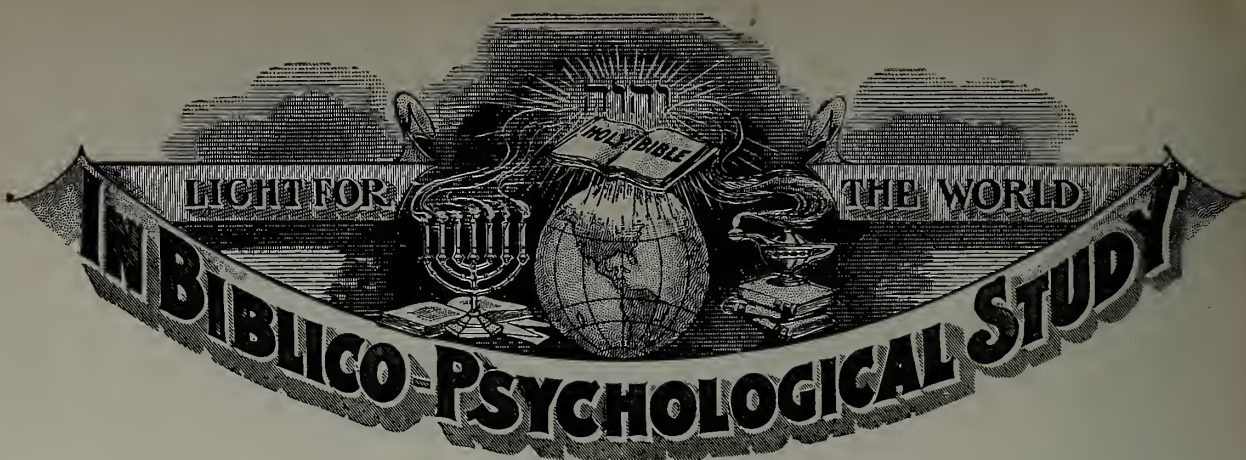
Now, TO BRING THE DIVINE WITHIN US INTO CONTACT



OR COMMUNION WITH THE DIVINE WITHOUT US, IS PRAYER.

How may this be done? [] In a thousand ways. All prayer is good, provided only that it is sincere. One person comes to church and feels that it would be sacrilege to sit down without kneeling on the stool, which some churches provide, and offering a prayer. The danger is that both the worship and the prayer-thought will be forgotten, and we will do it, as one said to us: "Well, as a matter of politeness toward God." Must we discard so healthful a practice because some thus miss the true intent? By no means, for to many it may bring a deep sense of reverence.

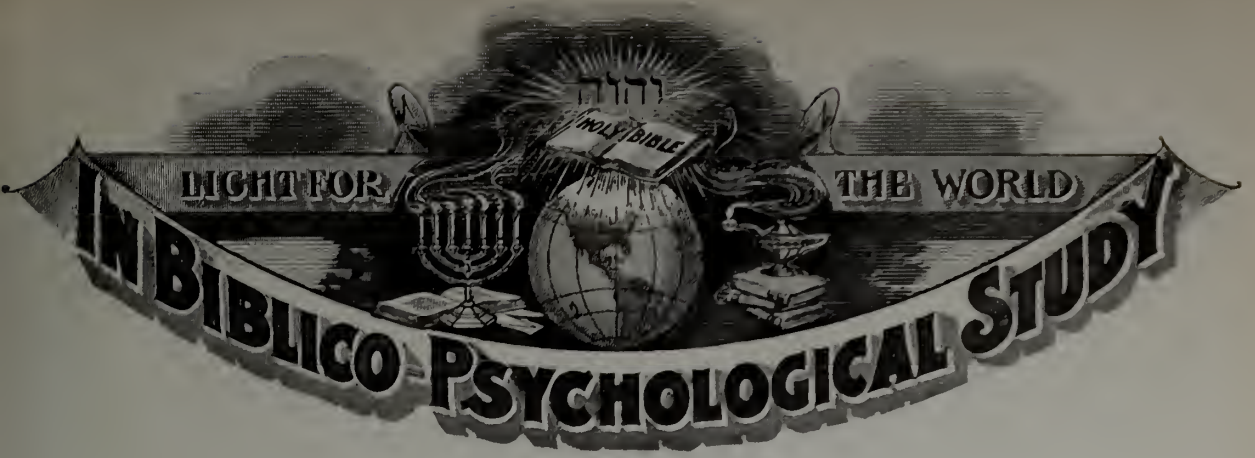
Another goes to the extreme of the college professor, who was noted for his great devoutness, and it was supposed that he must spend a great deal of time at his private devotions. Some of his associates watched him one night. He sat at his desk until the clock struck the hour of twelve, and then leaning his head upon his hand, with his elbow resting on the desk, he was heard to say, "Lord, thou knowest we are upon the same good terms as ever," and he went immediately to bed.



When Elijah was on Mt. Carmel, in his great controversy with the Balaamites, he prayed audibly, as with quiet dignity he said: "O, Lord God of Abraham, of Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done these things at thy word. Hear me, O, Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their hearts back again." (1 Kings 18:36.)

In those days of his greatest victories, Jesus took with him his three best loved disciples, and who shall say that even he was not strengthened by their presence. When he raised the daughter of the ruler of the synagogue, from the dead, he took with him only Peter, James and John, and putting all the others out of the room he spoke her to life. (Mark 5:35-43.) Do you know the power of a prayer meeting? Do you know the philosophy of the power of a religious service? It is just this: "If two of you agree on earth as touching anything they shall ask, it shall be done unto them of my Father which is in heaven."

We have been asked whether the presence of others

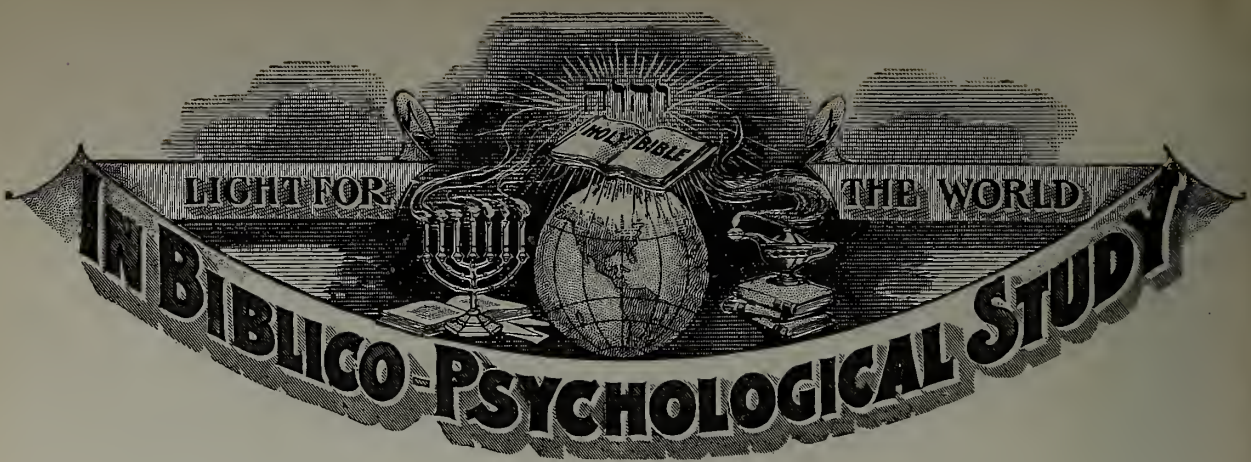


in a room is hindrance to success. The sympathetic presence is a help, but an unsympathetic presence will greatly hinder the work. In Nazareth Jesus could do no mighty work because of their unbelief.

All the cases above cited are real prayer, for they are illustrations of our formula, BRINGING THE DIVINITY WITHIN US INTO COMMUNION WITH THE DIVINE WITHOUT US. Yes, and more, it is combining the divinity of two or more people who are in perfect spirit agreement, with the Infinite Divine One without them. This is the combination of divinity and will bring to us heavenly blessings and will cure our sicknesses and heal our diseases.

We cannot emphasize this definition of prayer too fully, neither can we urge too strongly great care in the METHOD of prayer, for we believe that method in prayer is of as vital importance to its effectiveness as is the motive itself. Upon these things hangs the whole question of healing without medication, as we practice it, and the results speak for themselves in the most eloquent terms.

We see then that in the New Testament, there are



distinctly taught three methods, which may be effectively used for the healing of disease.

The first is Jesus' direct statement: "They shall lay hands on the sick and they shall recover." (Mark 16:18.)

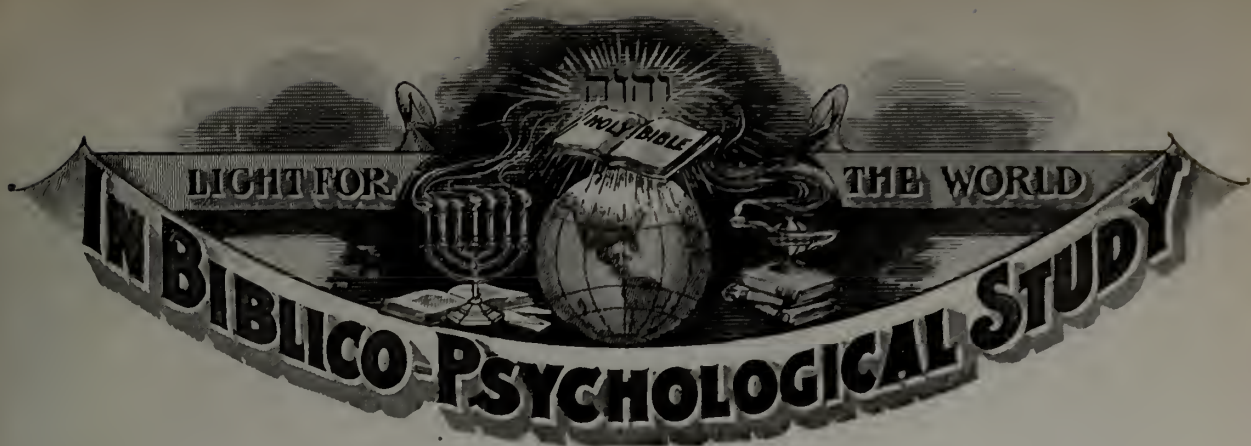
The second is the statement by James, already quoted here from his epistle, 5th chapter, and 13th to 15th verses.

The third is Jesus' statement regarding effective prayer: "If two of you shall agree upon earth as touching anything they shall ask, it shall be done unto them of my Father which is in heaven."

The first and third of these are for individual believers, while the second applies to the church.

Here of course we reach the very climax of our subject from the strictly christian standpoint.

We will not take the time here to cite cases which have been cured by the first two methods referred to above, but we will furnish them with proper references upon application. We will, however, cite two cases which were treated according to the thought of the third method named above.

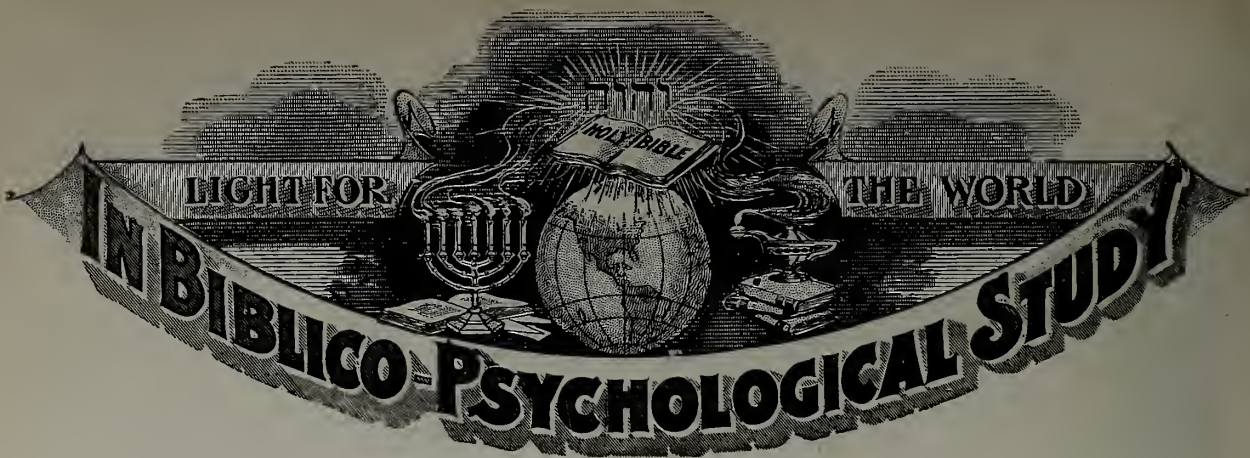


On the morning of September 20th, 1904, we received a telegram, dated at Belaire, Ohio, which read:

"Threatened with typhoid. Can you treat? F. B."

The same morning we received a letter from Miss B. in which she told us that she had been invited to go to Belaire to attend the M. E. Conference. The river water was full of typhoid, and as she was not warned of it she drank freely on account of the heat. She was taken ill on Thursday, and the telegram reached us on the Tuesday following. She said the fever was running high, and the pain was terrible to bear. The physicians could not get control of the bowels. We at once wired from Canton, Illinois: "Will treat at one and five, your time, Tuesday, Wednesday and Thursday."

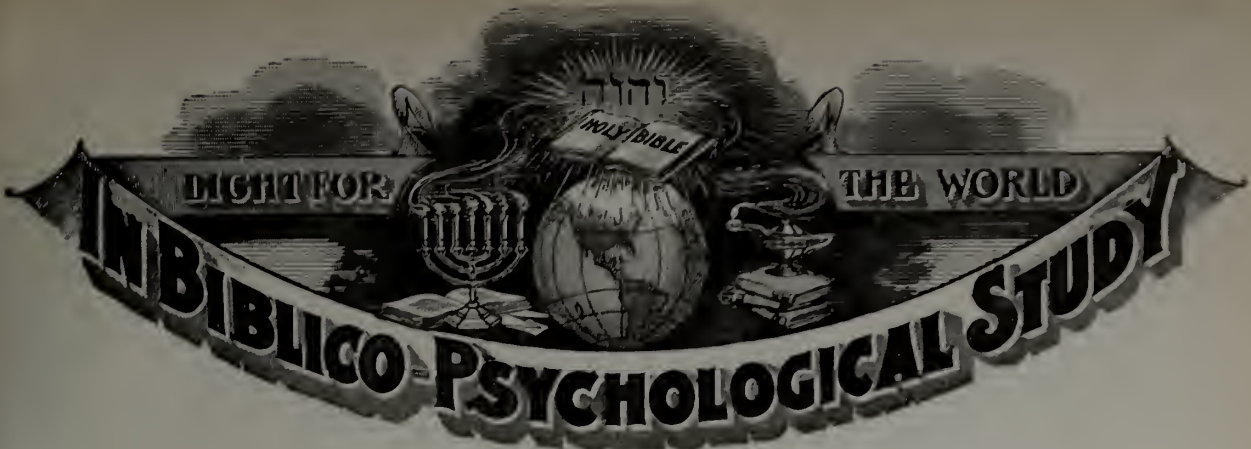
On Sept. 25th she wrote from Ann Arbor, Michigan, saying she was better Tuesday, much better Wednesday, and, free from acute pain on Thursday, she got up out of bed and traveled to Marietta, Ohio, a distance of over a hundred miles, and that evening gave an address in the M. E. church there. Later she wrote: "I was very sick, with high temperature and terrible bowel trouble, with acute pain day and night; then it



all ceased and I dressed and traveled to Marietta, and lectured before the M. E. Conference there. While ill I took only fluids, but on Friday I sat at the table. Unfortunately, I consented to give a whole big entertainment in the Presbyterian church on Friday night, and it was too much for me. When I got home to Ann Arbor, I had no temperature and no bowel trouble, but great soreness and was absolutely weak. They tell me I convalesced just as they do from typhoid. I suppose I might have asked you for a little more treatment for recovery but I hated to trouble you again, but I am fully persuaded that the doctors were right when they said that I was in for typhoid, and I cannot express my gratitude to you."

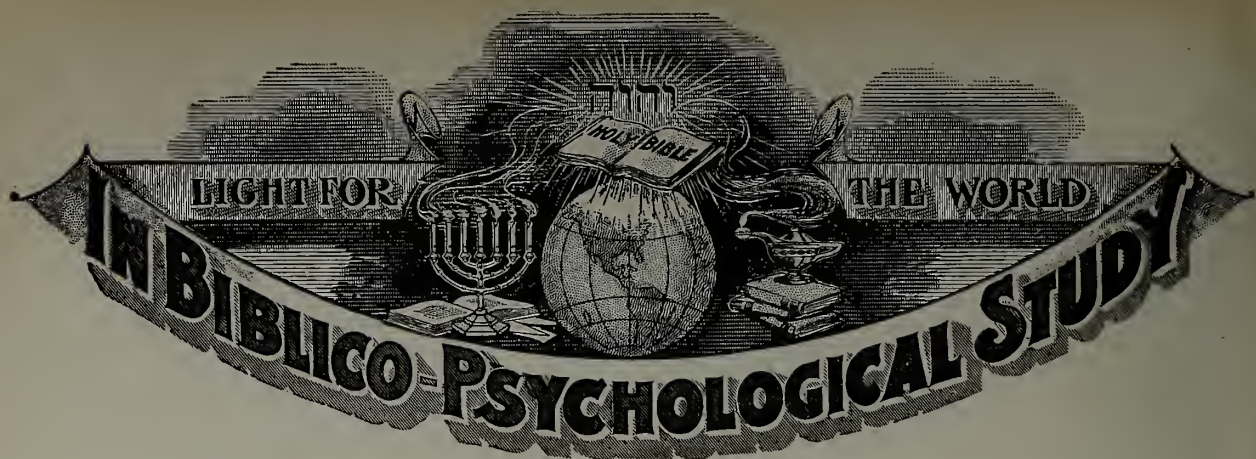
It may be denied that this was a case of typhoid fever, for no blood analysis was made to prove it. We do not know that there were bacteria there, but we do know that there was a high temperature, severe pains, and other typhoid symptoms. We do not care whether it would have developed into typhoid fever or not, and are very thankful that it did not.

The method pursued in giving the "absent treatment"



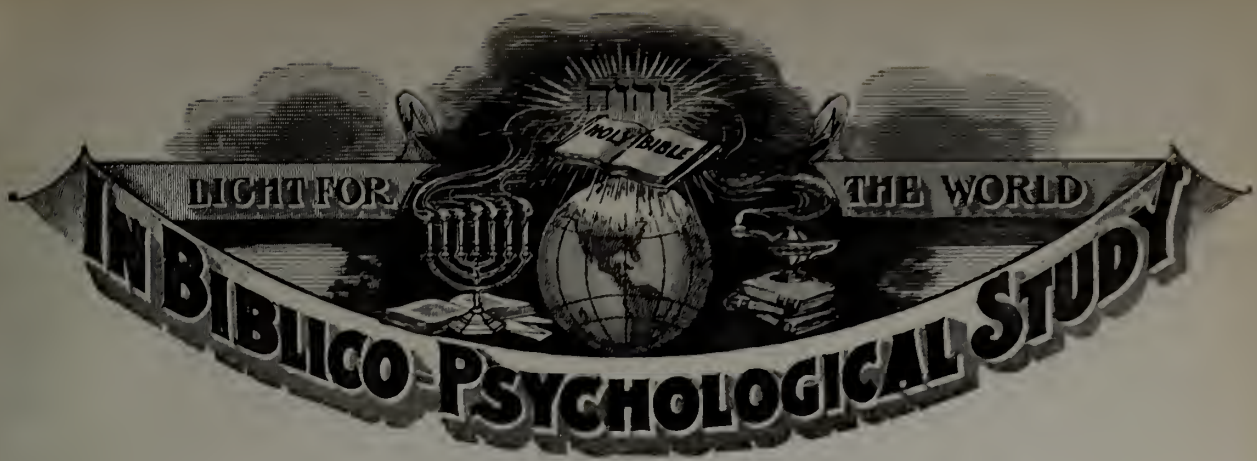
so-called, is simply the literal putting into practice of the statement of Jesus, already frequently quoted: "If two of you agree upon earth as touching anything they shall ask, it shall be done for them of my Father which is in Heaven." The magnetic healer will direct the patient to be perfectly passive and "leave the treatment to me." It does not matter whether the patient believes in it or not, he has only to become passive. Now this is all very well as far as it goes, and cases have been cured in this manner, but passivity is at best negative, and if a negative condition, that is, one in which adverse auto-suggestion is not permitted to intervene, is sometimes effective, how much more truly effective will the treatment be where both operator and patient are in positive and active sympathy with the effort.

Throughout our whole discussion we have seen how essential agreement is to effectiveness. The hypnotist cannot put his subject to sleep but on the basis of voluntary agreement. Telepathic communication is impossible except on the basis of attunement. Prayer cannot be real except by voluntary communion of spirit, so if



one will know the power of the spirit in healing disease, when the subject and operator are some distance apart, it must be by the literal appropriation of Jesus' promise: "If two of you agree," etc. As to method, our practice is to set a time, when by agreement the patient will put himself into a condition of spiritual receptivity, and then we lift up our heart and the case of the patient, to God. We literally claim the promise. We verbally tell God that now we, operator and patient, are in perfect spirit agreement, as to the healing we want. We then outline specifically the symptoms we want removed. We continue in this attitude before God, usually about fifteen minutes for each treatment. The results have been delightful as the above illustration proves, and the literal effectiveness of Jesus' promise has been again and again demonstrated.

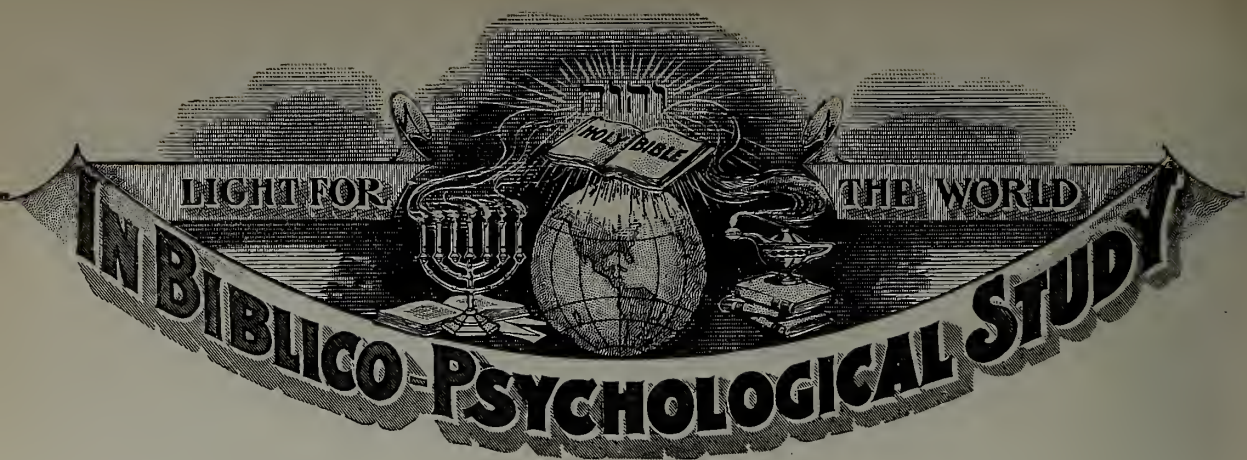
Perhaps another case would be of interest. We reserve the names, but they will be given to anyone who wishes to make investigation. The young lady was a student in---Institute in Chicago and had been asked to give an address before the assembly on Christmas. Among other notable guests, Dr. William R. Harper,



the President of Chicago University, was to be on the platform. She is of a delicate and nervous temperament, and fearing the results of the effort, she wrote asking for an absent treatment. We gave her two treatments, one on the day of the event and one the day before. We quote from her letter in which she made report.

"Now I must tell you how successful the 'absent treatments' were, and how much I am obliged to you for them. I got along very well indeed, last Friday evening. At least, that is what every one told me. They said I could be easily heard, even in the gallery, and that is quite a triumph you know, considering the miserable acoustic properties of the----auditorium. I cannot say that I was free from ALL nervousness; I had just a trace of it, but was able to look at my audience while I was speaking, and I was even able to look at Mr---- the principal, unflinchingly. But best of all, I did not feel afterwards that I had been subjected to any nervous strain."

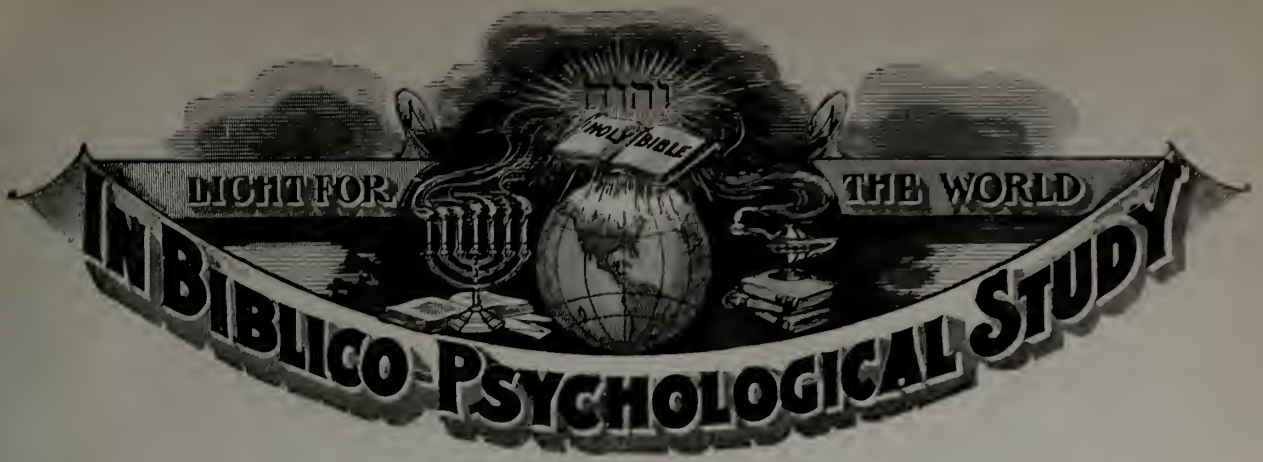
Here are met with some practical questions. One asks, why do you pray more than once. Why not heal



perfectly with one treatment? We reply that in many cases Jesus healed effectively at once, but that in at least one case even he gave a second treatment. A blind man was brought to him for healing. After the first treatment he asked him if he saw anything, and the man replied that he saw "men as trees walking." Jesus then applied his hands the second time, and the man said he saw "every man clearly". (Mark 8:22-25.)

Another asks, But how do you know you are going to be heard? To the christian we reply, God has promised. "Ask and ye shall receive."

Then our faith is strengthened because we have on record numerous cases where the response has been immediate and effective. But the inquirer urges, are there not many unanswered prayers? Yes, and James tells us the reason: "Ye ask and receive not, because ye ask amiss, that ye may spend it on your pleasures". (Revised Version.) The self-interest of which we spoke earlier in this study, as the usual prominent quality in prayer, accords perfectly with this statement by James. The man who prays, having in his heart the true conception of prayer, as laid down in our statement:

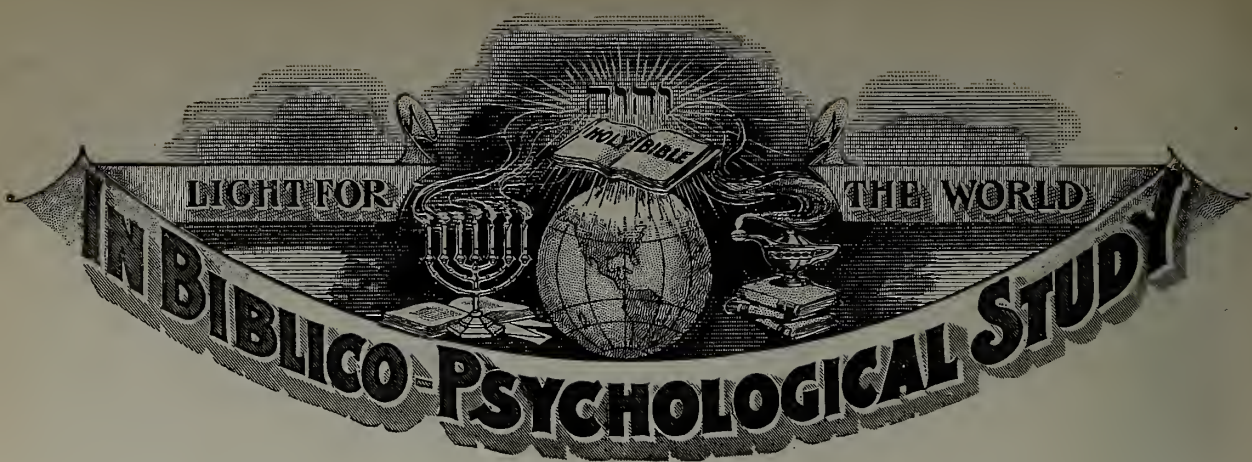


"To bring the divine within us into communion with the infinite divine without us"--that man will always have immediate response. Like telepathy which is "felt" rather than heard, he will have given to him a consciousness of intimacy with God, which brings with it the fullest assurance. If you have been in doubt, try it. This many revolutionize your praying, but you will find that you will no longer have occasion to ask how is it? or why is it? for you will know.

Many cures are recorded, which carry with them the same element of surprise which we found, both in clairvoyance and telepathy. We cannot account philosophically for the spontaneous healing of disease, where prayer had not been particularly earnest or expectant, any more than we can account for the spontaneous clairvoyant vision which we report on page 74, or the case of Marie hearing her Joseph telepathically call for her, or of Mr. Huguet seeing his sister in his dream, both of which are reported in study eight.

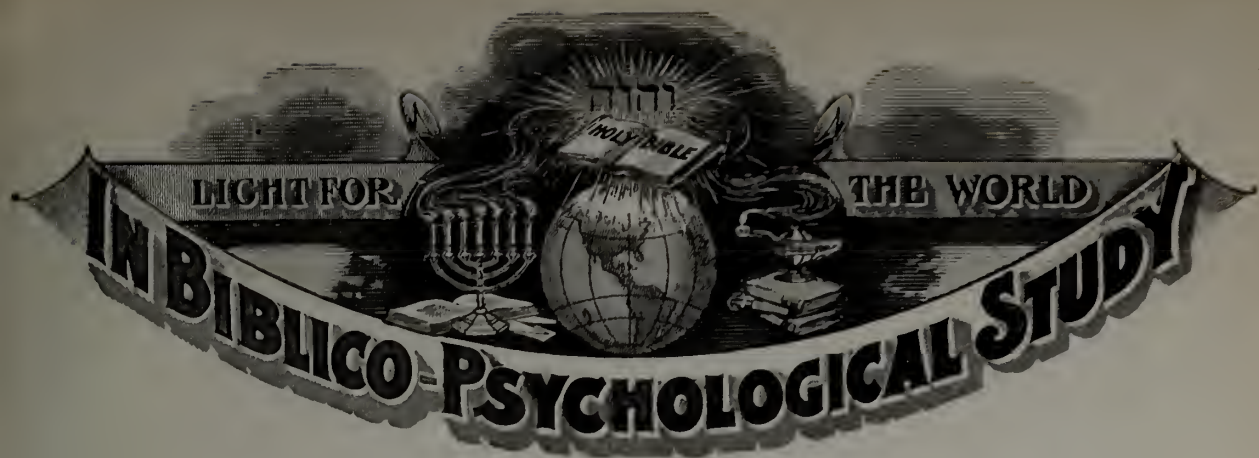
We append a case of spontaneous healing; that of Miss G. H., of Bloomington, Ill., aged eighteen years.

In December of 1903, her feet began to swell. In



January, 1904, she gave up her position as bookkeeper. Miss Dr. H. was called and treated her for some time, but she grew rapidly worse. Then Dr. G. was called. He gave little hope from the first, but in July he told her parents that she could not recover. Her uncle was then called from another city, and after diagnosing the case carefully, said there was no hope. He then indicated the symptoms that would develop as the end approached. The symptoms developed just as he had predicted, thus showing the correctness of his diagnosis.

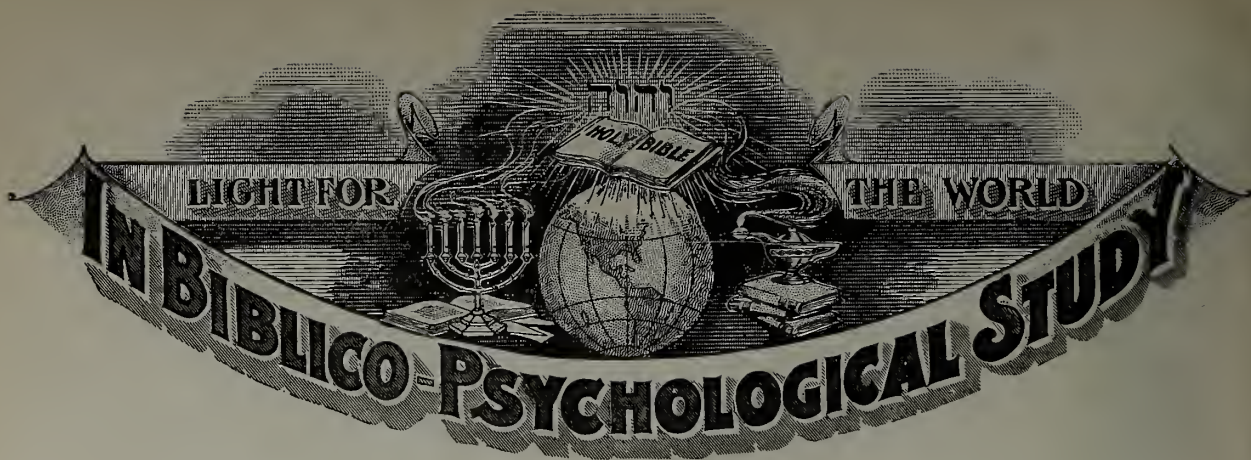
On October 2nd, she gave up all hope of recovery and made preparation for her funeral by selecting scriptures to be read and hymns to be sung. On Monday Oct. 3rd, she and all her friends thought the end was very near. She was now a mere skeleton, weighing only fifty-five pounds. She was bolstered up with pillows for she could not lie down. All waited for the end. Her breathing became almost imperceptible. Suddenly she threw up her hands, and said: "Mamma, I am going to get well. Jesus has just promised that he would heal me. I am going to get well." She was better at once. She



slept well that night. On the second day she got out of bed with help. The next Saturday she sat at the table. She has been perfectly well ever since. We investigated this case very carefully, and can vouch for the truthfulness of this account in every particular, and will furnish all the names on application.

All of these spontaneous cases of clairvoyance, telepathy, and healings go to show the existence of a spirit connection, which we have recognized throughout this discussion, as may be noted by the headings of the last five studies; "The Human Spirit and Hypnosis," "The Human Spirit and Magnetism," "The Human Spirit and Clairvoyance," "The Human Spirit and Telepathy," "The Human Spirit and Prayer."

While we cannot account philosophically for these varied spontaneous manifestations, yet these very manifestations themselves give to us a conception of the fundamental oneness of these powers of human life, which are metaphysical in at least some of their operations; and this fundamental oneness is to us nothing other than the divine element in man, which, as we have seen in former studies, is the residue of the divine image

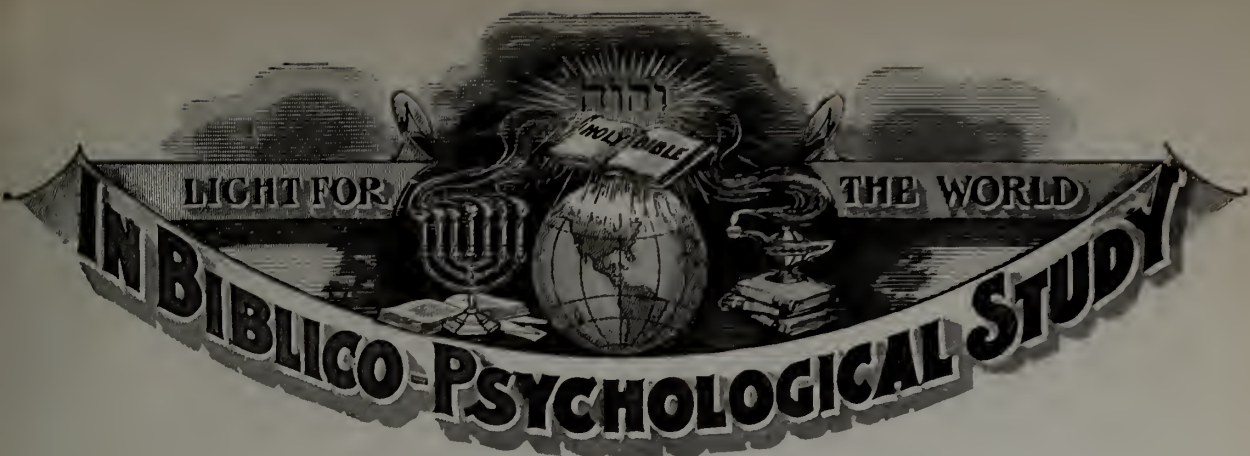


which God implanted in Adam at his creation, the other part of which he lost through his moral disobedience of God's command, though of course we contend that in the christian the lost quality, holiness, has been reborn.

Thus the phenomena of these manifestations, which we have called "spontaneous" for want of a better manner of designating them, while we are as yet compelled to stop at the threshold of our investigations, do become to us an invaluable testimony to the existence of this fundamental unity.

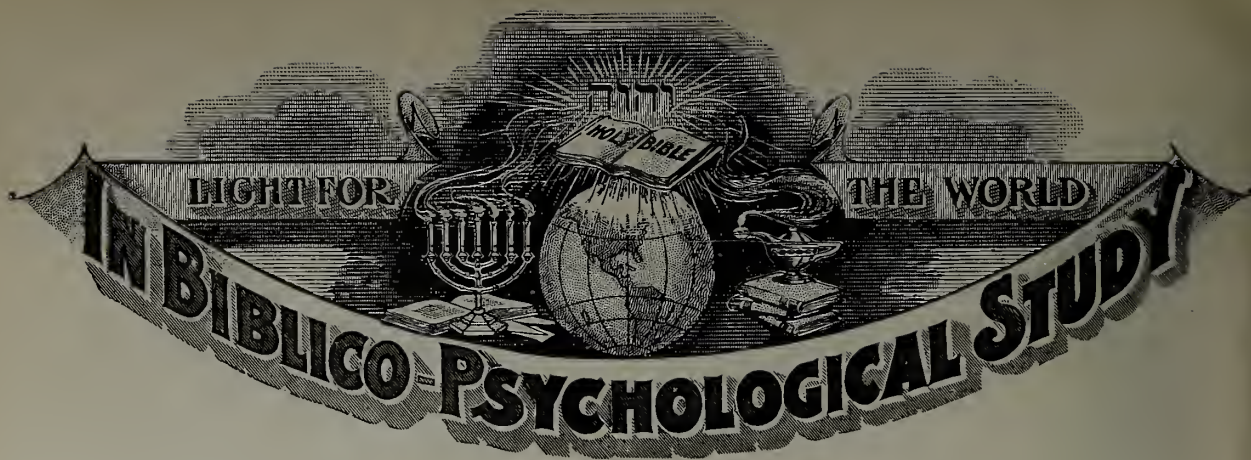
The development, or even the exploration of these powers, must be along lines of voluntary operation, which in the infancy of this great science must necessarily be slow and arduous, while many times experiment will fail altogether. We suppose that no one doubts that Paul healed the father of Publius, of the bloody flux, as recorded in the 28th chapter of Acts, and yet when his companion, Trophimus, fell sick at the same place, he had to leave him there and continue his journey alone. (Tim. 4:20.)

So, then, prayer becomes to us essentially a matter of spirit, and in the practical application of prayer



in the healing of disease, our message is: first, enter into perfect spirit agreement with each other; secondly, operator and patient together enter into communion with God; and thirdly, taking Jesus at His word (Math. 18:19.); tell Him simply and specifically what you want, and why you appeal in this FORM, and you will be fully justified in looking for results according to your request.

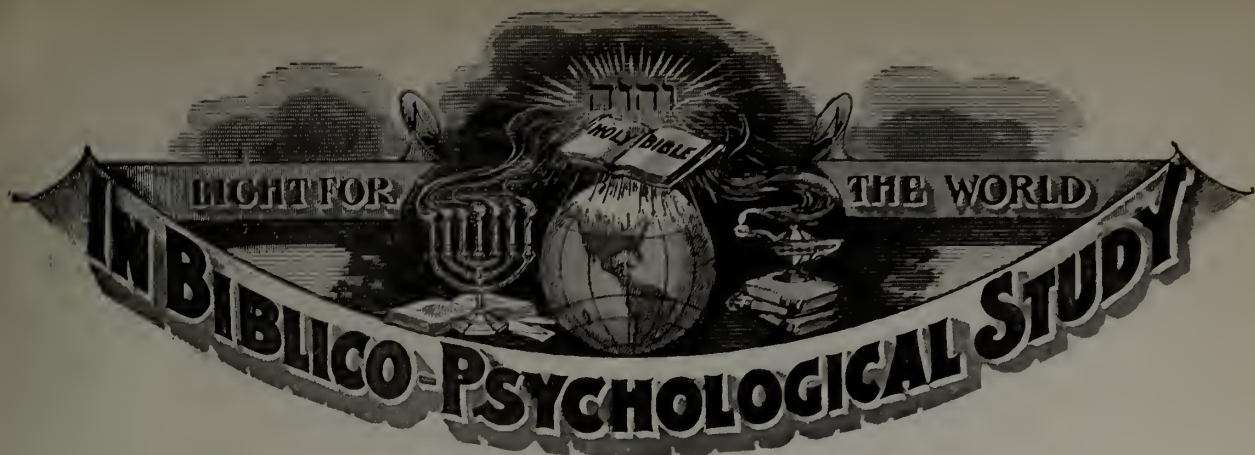
If the conditions are properly SUPPLIED we need not fail.



EXAMINATION QUESTIONS.

Study 9.

1. What common factor unites hypnotism, magnetism, clairvoyance, telepathy, and prayer?
2. What is the usual conception of prayer?
3. What is the true conception of prayer?
4. What is the secret of power in a religious service?
5. How many distinct methods are taught in the New Testament, by which sickness may be cured without medicine?
6. What is the key to "absent treatment?"
7. What explanation, if any, do you give for spontaneous manifestations in these realms?



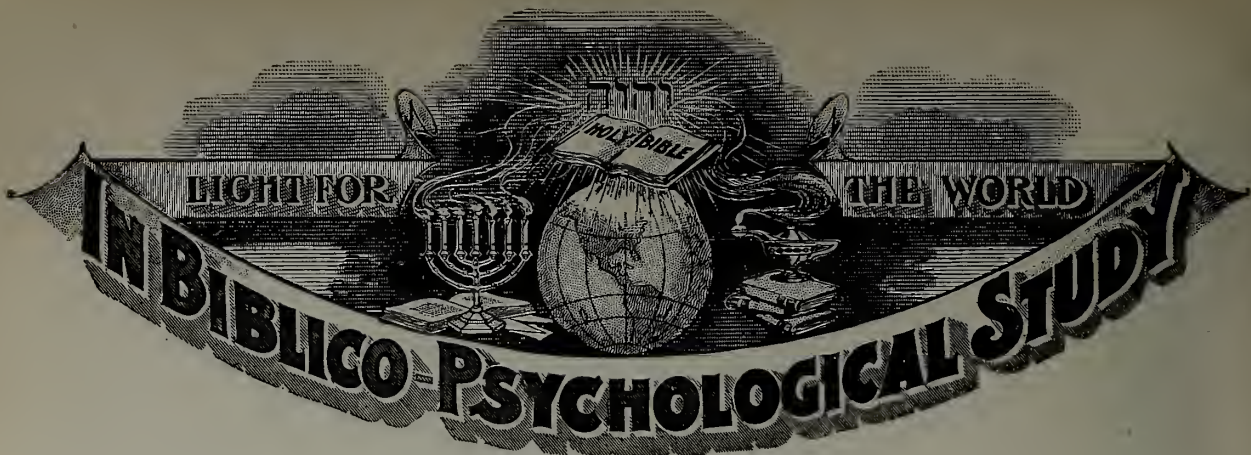
DIRECTIONS AND APPLICATIONS.

Study 10.

Let us spend a moment at the opening of this final study for recapitulation of our argument, which, in our effort to avoid verbosity, may have, to some, we fear, the appearance of being fragmentary.

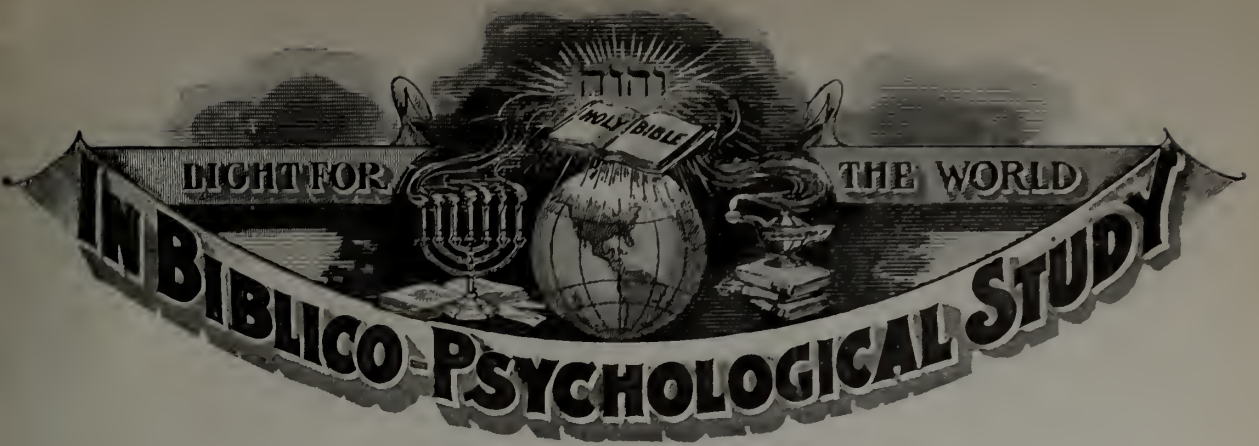
Basal to the whole study is the great truth that God is infinite spirit. Man was by Him created in His image, which image we found to contain two characteristics, namely: personality and holiness. Through his moral disobedience of God, Adam lost the quality of holiness, but was able to impart to his descendants one divine characteristic, personality. We have found further, that it is possible for man to have this lost characteristic of holiness restored to him. Personality we found to be a persistent quality in man, and the common factor of man and Jesus, and God, of which factor Strong says: "This natural likeness to God (personality) is inalienable; and as constituting a capacity for redemption gives value to the life even of the unregenerate."

It is through the possession of this divine



characteristic of personality, that men who have not had the lost quality of divine holiness restored to them, are yet able to perform some of the wonders which we describe in studies five, six, seven, and eight. Divine personality is, therefore, the fundamental and persistent quality in all supernormal conditions there discussed.

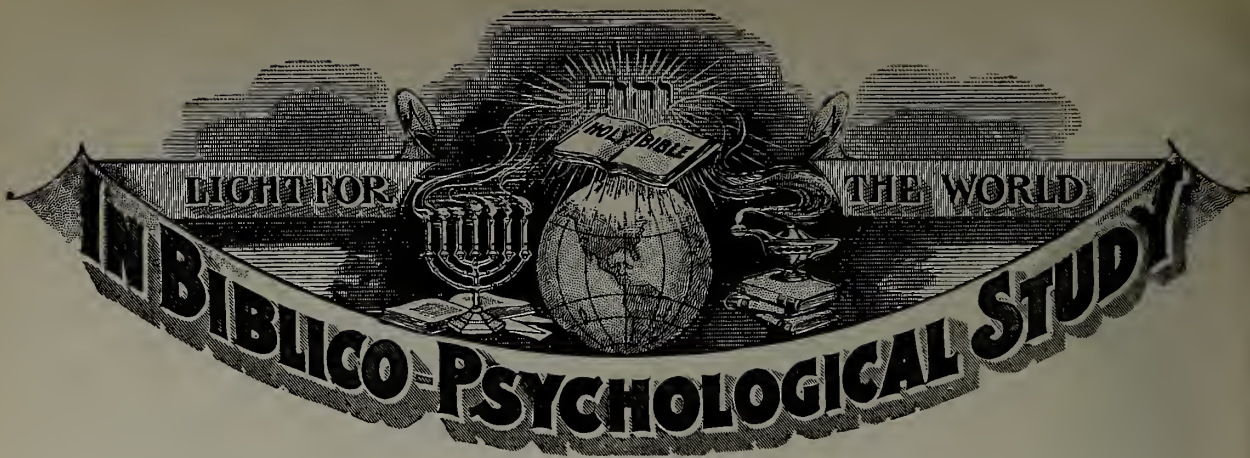
A remarkable instance in proof of the persistence of the subconscious element in man, which we call spirit, is found in the case of the Rev. Thomas Carson Hanna. On April 15th, 1897, Mr. Hanna was alighting from a carriage, and in doing so his foot caught in the robe, and he fell heavily to the ground. He was picked up in an unconscious condition. When consciousness returned it was discovered that he had sustained a total loss of memory. Everything in the past was a complete blank to him. After months of the most careful attention in the hands of specialists, he recovered fully, and in writing of his experiences afterwards, he said: "The first return to consciousness on the night of April 15th, 1897, may be understood only, by comparing it to the birth of a person possessed



immediately of matured mental and physical functions." While he was in this secondary condition, the specialists constantly sought to discover the existence or non-existence of the subconscious, and of the results of these experiments they report: "All these experiments, together with the hypnoidal states, clearly indicate that Mr. Hanna's subconscious was in a sound condition." They say further: "By these various methods of sounding Mr. Hanna's memories, we were enabled to establish fully the correctness of our original view, that the lost memories were still present and buried within the subconscious self." (Multiple Personality, by Sidis and Goodhart, pages 155 and 159.)

We also found in these studies, that the lost factor, holiness, may be restored to man, and thus the divine in him may be strengthened and by this means he may have increased power for the production of metaphysical results, and indeed of physical results by the use of powers beyond and apart from the physical.

We further discovered that the human spirit persists actively in every condition, and indeed is the potent

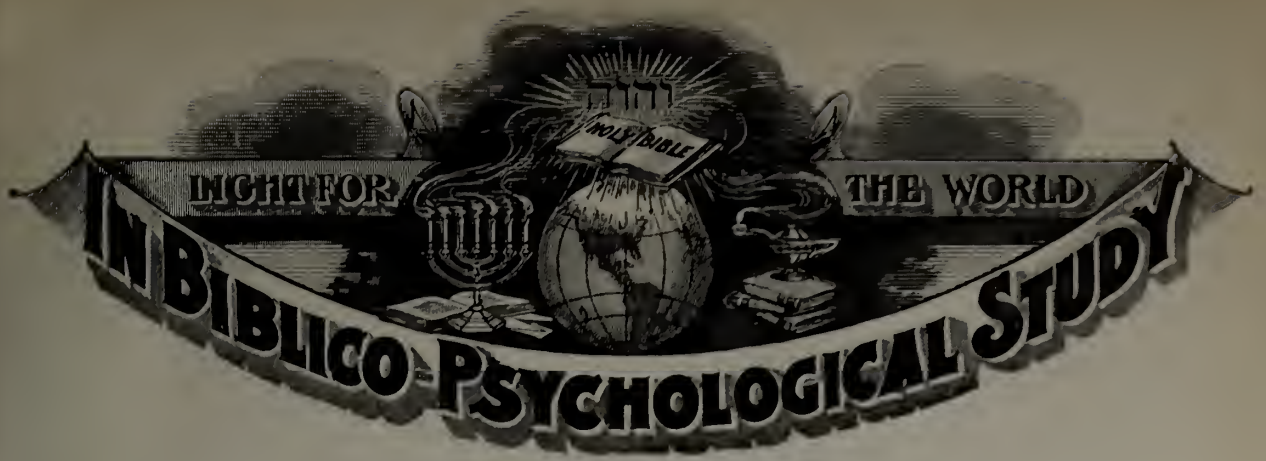


common factor in all the peculiar phenomena which we have described in our earlier studies, under the headings of: "The Human Spirit and Hypnosis;" "The Human Spirit and Magnetism;" "The Human Spirit and Clairvoyance;" "The Human Spirit and Telepathy;" "The Human Spirit and Prayer." The human spirit, that element in man which never sleeps and never dies.

Now as to the particular application of this system to the realm of therapeutics, our claim is that the spirit is the persistent element for healing, whether the operator recognizes it or not.

Were we to catalogue the system, we would begin with suggestion.

By means of hypnotism, the minds of the operator and the subject becoming in perfect rapport, the subject accepts completely the suggestion of the operator. In this rapport the unison of the divine in the two minds is complete, though it may or may not be recognized as divine by either the operator or the subject. If, however, this divine be recognized and God be now also called into requisition, and the united divine of the two minds were brought into communion with Him, we

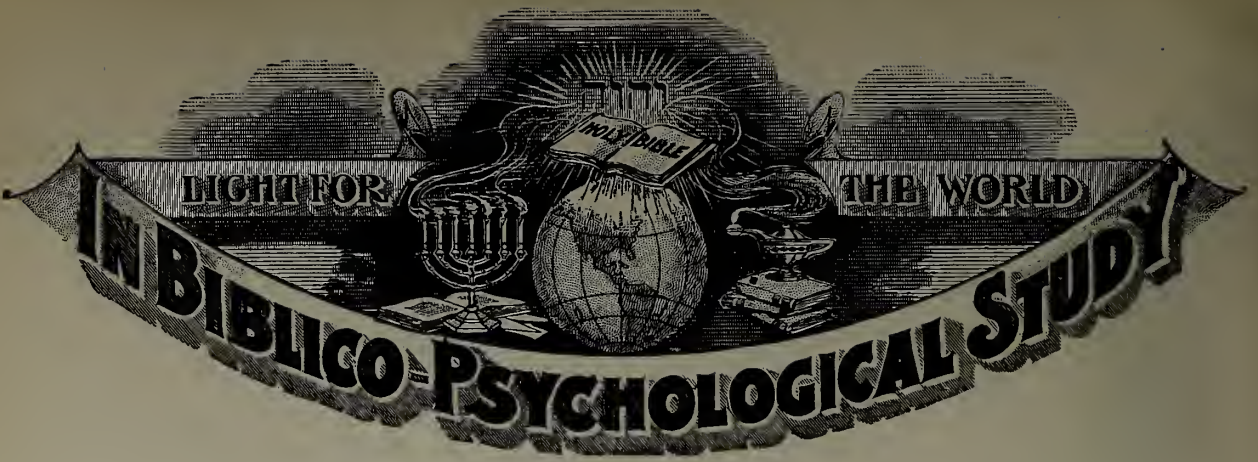


can conceive how this would become the most accessible and most effective therapeutic agent in the world, for here auto-suggestion is reduced to a minimum, and the infinite power of divinity works without hindrance.

Magnetic healers compose the next class. Prof. Weltmer, of Nevada, Missouri, is perhaps the most noted today. Many cures of a permanent character are reported from his institution. He makes a good deal of use of hypnotism, but his chief method of treatment is a combination of what he calls vital magnetism and suggestion.

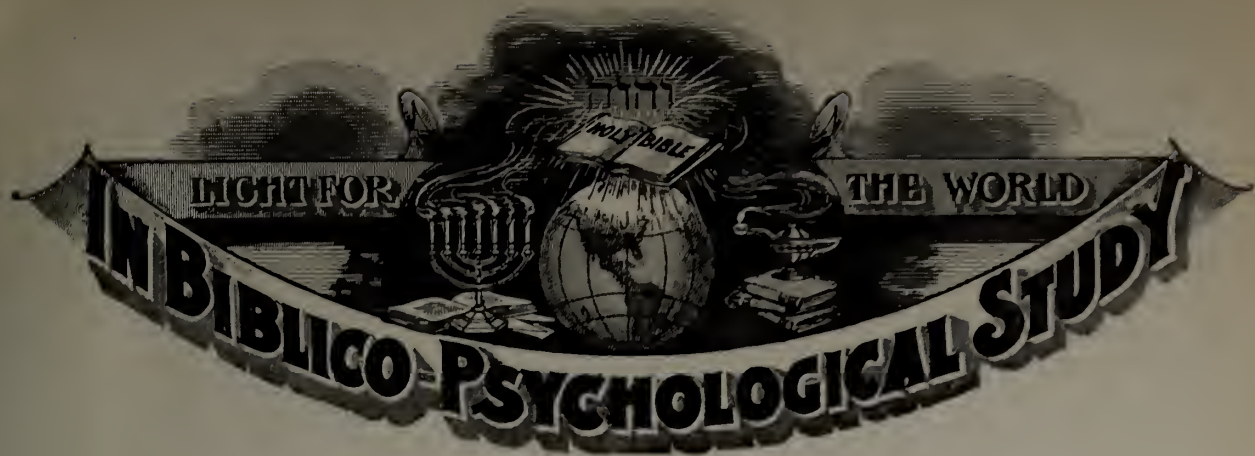
Next comes the so-called divine healers, and of these there are many. Some years ago Schlatter was perhaps the most deserving and the most famous. He was a religious fanatic. Two things are sure; he was sincere in his claims and many persons were cured. He emulated the spirit of Christ in many things. He refused money and material inducements, and was content to do all the good he could and would accept nothing for it. He lived on the barest necessities.

Twenty years ago Dr. Cullis, of Boston, Mass., was the great apostle of this method of healing, and many



were the cures performed as the result of his prayers. We have in mind the case of a young lady whom we met. She had a tumor of two years standing. She had not been able to fasten the front of her dress, which she formerly wore, by three inches, for more than a year. She decided to write to Dr. Cullis. She showed us the slip of paper he sent her. There was nothing on it but the words, printed in small type: "Will pray for you on Wednesday at three o'clock." When the hour came she waited in hope, accompanied with fear. Soon she asked her mother if she should try to get up. Her mother replied: "Yes." She at once arose, put on her dress and **BUTTONED IT UP**. She then walked out to the porch. Her father drove up at that moment and she stepped into the carriage and went for a short drive. She had no relapse of her trouble.

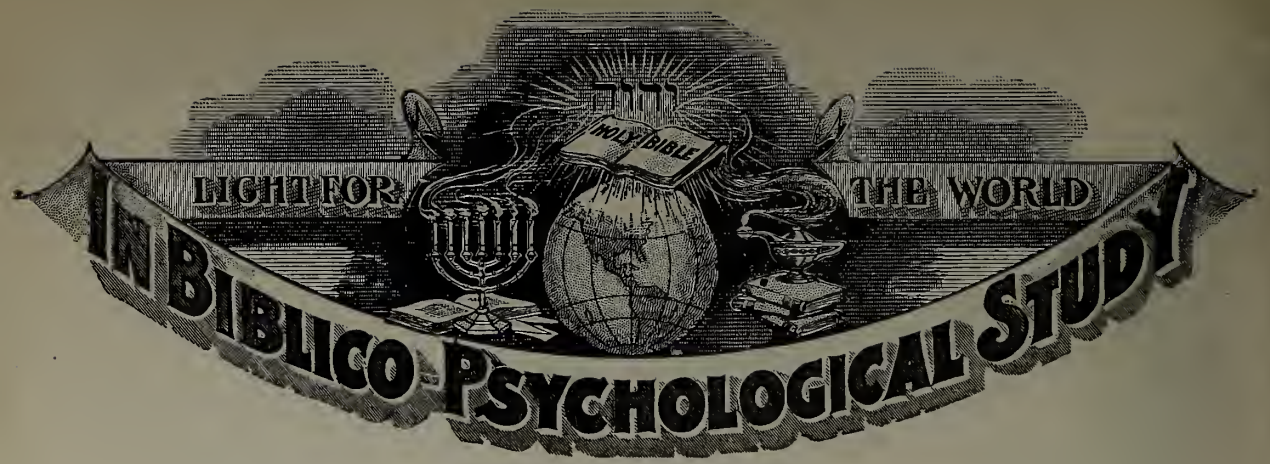
Here, too, we must classify John Alexander Dowie. In his earlier years in Chicago, when he was poor and humble, much good was accomplished, but he has of late manifested so mercenary a spirit, together with a character of such supreme egotism, that apart from his immediate following he receives but little sympathy.



The world, both christian and secular, has become completely, and it seems permanently, alienated from him.

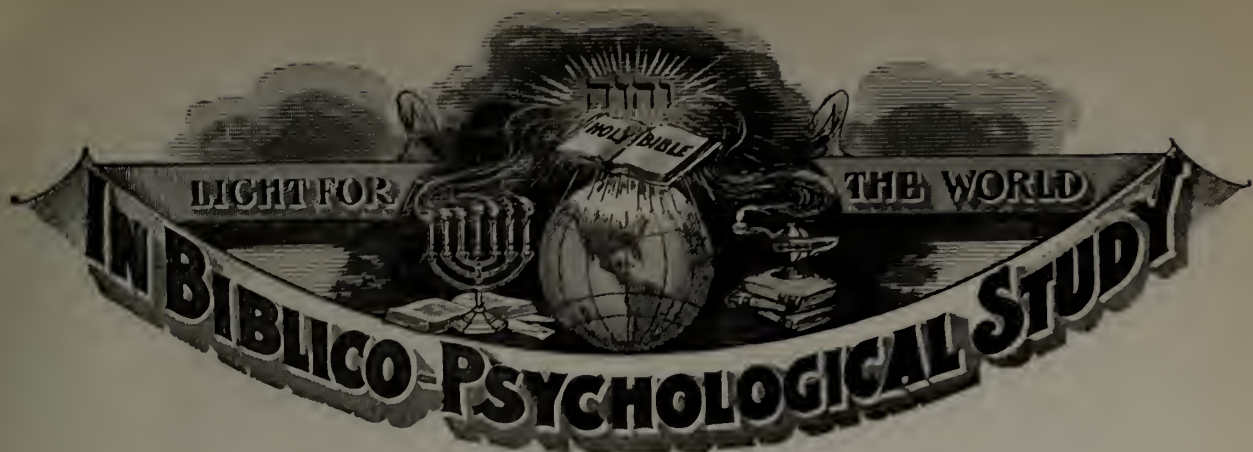
While there are many others, the last system to whom we will refer is Christian Science, which like the others, has many well-authenticated cases to its record. We shall not take the time to present to you any of the incongruities of the arguments of this system. It is distinctive in repudiating all the systems thus far named, and claims, however well its claim is capable of support, to perform its cures through divine mind, in accordance with a line of reasoning peculiar to itself.

Now a final word as to our own method and belief, regarding the healing of disease without the use of material means. Let us say here again, what we have said before, that we believe the prohibition of the use of material remedies in every case is the greatest apparent weakness of the systems to which we have just referred. The reason given, that God will not, or can not operate if medicine is taken, would prove God such a peurile character as to place him beneath



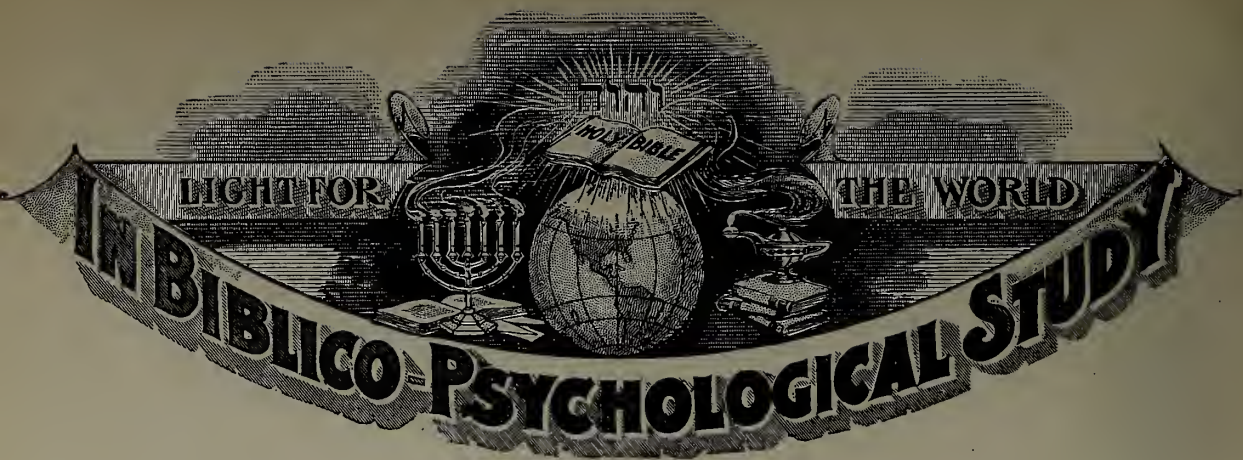
the attention of intelligent people. The position appears to us simply ridiculous. Besides this we have proven it untrue, for time and again in conjunction with the physician's remedy, God has answered our petition and the patient has rapidly recovered. We believe that "every good gift, and every perfect gift, cometh down from the Father of Lights in whom there is no variableness, neither shadow of turning." Hence it is proper for us to pray for the healing of the body as truly as it is to pray for any other blessing. Let us once more call your attention, however, to what our theory of prayer is, together with the importance of considering its method as surely as its motive. "To bring the divinity which is within us into communion with the divinity without us, is prayer." If two minds will enter into perfect agreement, so that the divine in the one interpenetrates the divine of the other, and these thus combined will commune with the Father above, Jesus' promise is "it shall be done unto them of my Father which is in heaven."

In the matter of putting this system into actual practice, it might be helpful to the student if we



recite some of our earlier experiences. We had, for a long time, been impressed with the thought that if the reported cases of healing, of which we heard so frequently, were true, then the christian world ought to have the benefit of them. We believed that if they were based upon truth, then evangelical christianity, which is the conservator of all truth, must be in possession of this one. We, of course, in our college work, had read mental and moral philosophy, psychology and kindred subjects. But five years ago we began the special study of the so-called New Psychology, from the viewpoint of its adherents. While much of it was repulsive to us, yet we persevered, being determined to discover the truth or falseness of their positions and claims.

We soon discovered that while they could produce certain results, at a certain stage their arguments became mixed and their theories confused. We then determined to press our investigation on an independent line, for we had become convinced of the reality and remarkable character of the phenomena. We, therefore, first of all laid down this simple postulate: "Truth

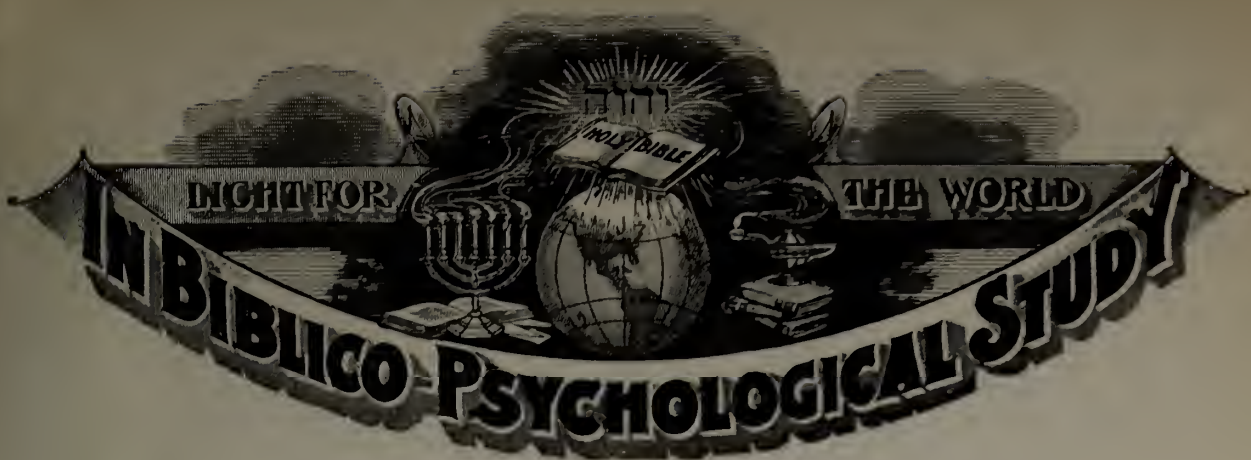


is ever in perfect agreement with related truth," and sought to construct upon it a logical argument which would bear critical investigation from the standpoint of the evangelical christian, and from the viewpoint of the word of God.

We then argued with ourself: The Bible, as interpreted by evangelical scholars, is related to the human spirit; psychic phenomena, which are beyond control of the physical powers of man, are related to the human spirit. These two propositions being true, then, so far as the Bible and psychic phenomena are so related to the human spirit, the teachings of the one must agree with the phenomena of the other.

With this as our basic hypothesis, we then began our study anew and have been able to demonstrate the truthfulness, both of our postulate and our hypothesis, again and again, to our entire satisfaction.

Having thus become thoroughly satisfied of the truthfulness of our positions, on the ground of often repeated demonstrations, we began the formulation of our theories into the system which is promulgated in this volume, believing that the christ-



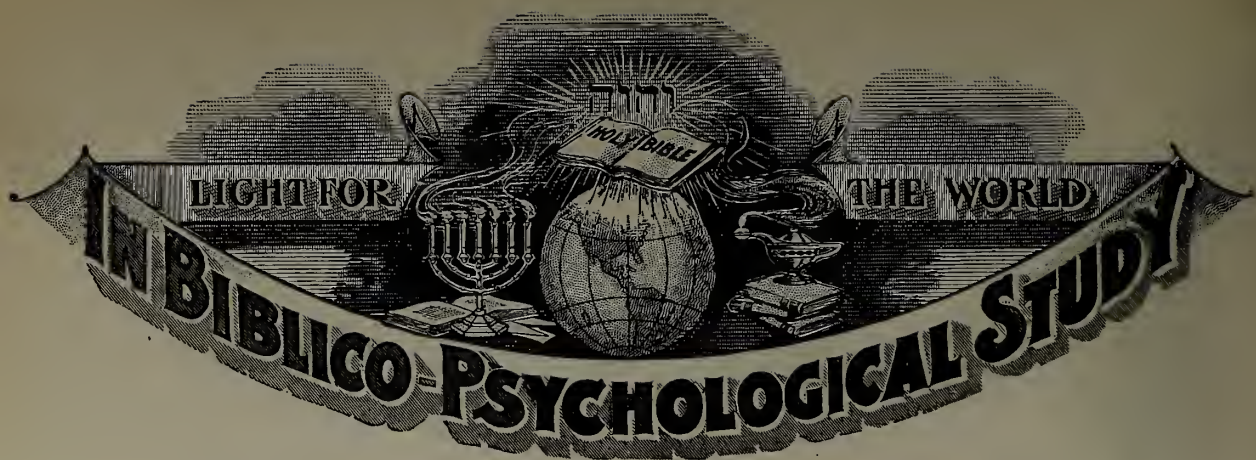
ian world, and indeed the medical world as well, has a right to the very best we can produce. In this critical age, they need it to be able to offset the far-reaching and falsely effective influences of the various cults, which in one way and another are making such heavy inroads upon them.

We claim no special gift or power, apart from those with which God has endowed, or has set within the reach of every man. What we have done, you, by a careful study of the system set forth in this volume, can do. You will require courage for your first cases, but if you will master the system, and put it into practice, you will be astonished beyond measure with the results.

Our first case was the attempt to cure a friend of the habit of smoking. He stopped completely after the second treatment.

Our next case was the relieving of a severe pain after a hard fall.

A friend of ours, who weighed two hundred and forty seven pounds, tripped as he was walking one winter night on a stone pavement. He had his hands in his pockets

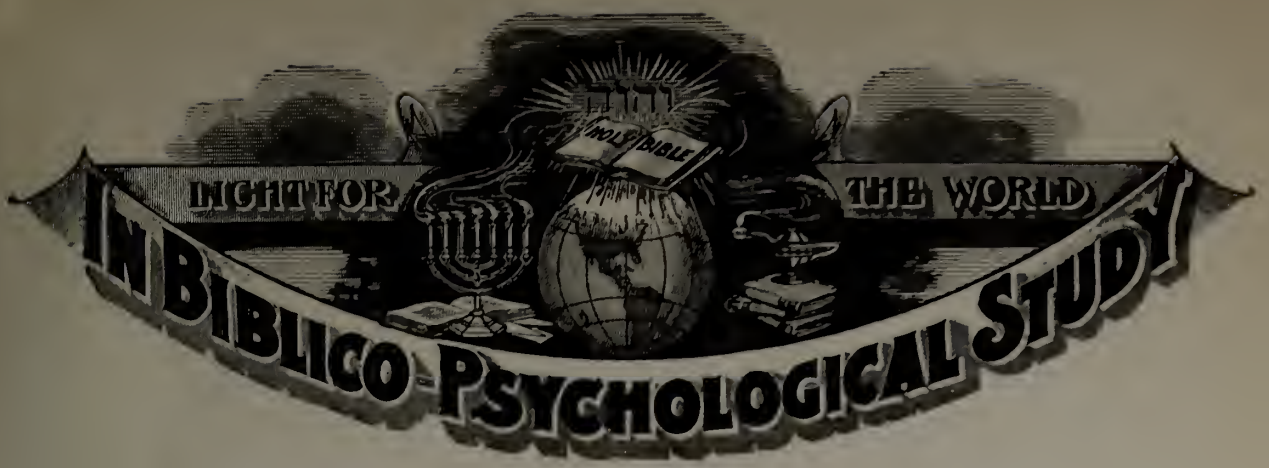


and when he tripped he was utterly unable to help himself and fell heavily on his right knee. The pain resulting from the fall was so severe that he declared it made him sick at the stomach. Going into a nearby office we put our hands on the knee, and in a very few minutes the pain ceased. In three treatments he was well and suffered no further inconvenience from the injury, though he said, he was persuaded that under ordinary treatment he would have been in bed for a week or more. As it was, he did not lose a minute of time from his work.

Thus encouraged, we went steadily forward, and gave to God, the Great Father, the glory, as we do again here and now, for he has indeed done wonderful things for us and through us.

A FEW PLAIN INSTRUCTIONS.

1. In approaching a patient, always let your mind rest on the best and noblest characteristics of life. Maintain a positive attitude toward every selfish consideration and selfish interest. These must be kept in abeyance. Be passive to the influence of the spirit but be masterful of every selfish interest and

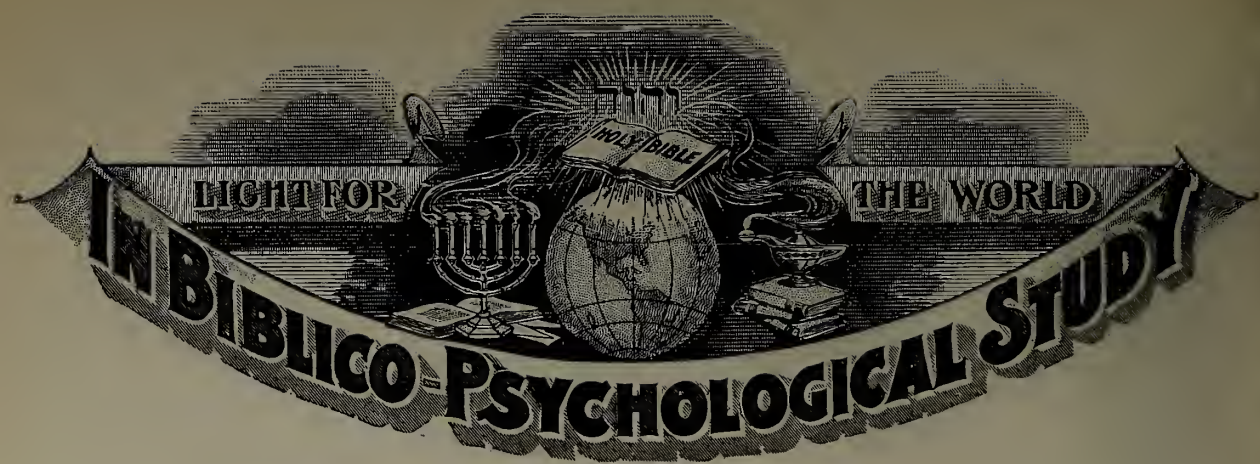


all self-environments. Have your patient think pleasantly and hopefully of the good he desires to receive. Do not let him talk much of his sickness.

2. If you are a christian, lift up your heart to God. Have your patient do the same if he is a christian and can. Believe confidently in the power of the divine within you, and have your patient do the same if he will. If he is not a believer, never mind, treat him just the same. The fact that he comes to you at all proves that he at least has some confidence in YOU or he would not have come. Good effects will come of your faithful treatment, and as they come he will accept them, and then he will assist you with his new belief. Never become discouraged.

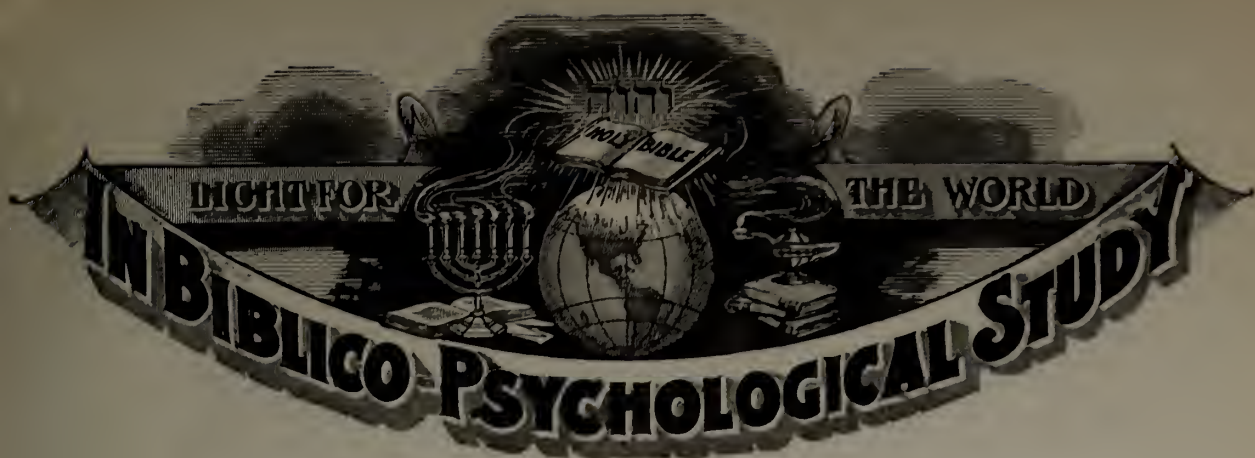
3. As the hands are the points of contact, let your mind rest on them with the thought that the power of the divine personality within you will be transmitted through them for the healing of the disease.

It will be well for you to develop magnetism on the hands according to the instructions given in the sixth study, at least for a time. After you have become



accustomed to this method of using the power which you possess, you will find yourself gradually dropping off a number of details of preparation. The physical preparation may all be dispensed with, after you have practiced for a while, but the purer and cleaner the inner life you live, and the more confidence in the power of the divine you have, the better work you will always be able to do. This is a side of the preparation which you can never dispense with and do effective work.

4. Lay your hands on the patient, one on either side of the body, or limb, or head, as the case may be, and claiming Jesus' promise, "They shall lay hands on the sick and they shall recover," think this formula: "Through my hands the divine, which controls disease, is passing, for the healing of this sickness. The pain must cease. The healing must take place. God controls." Learn this formula. Repeat it mentally with fervency several times in succession, then begin a treatment of the symptoms, one by one, keeping your hands all the time on the patient, and you will find

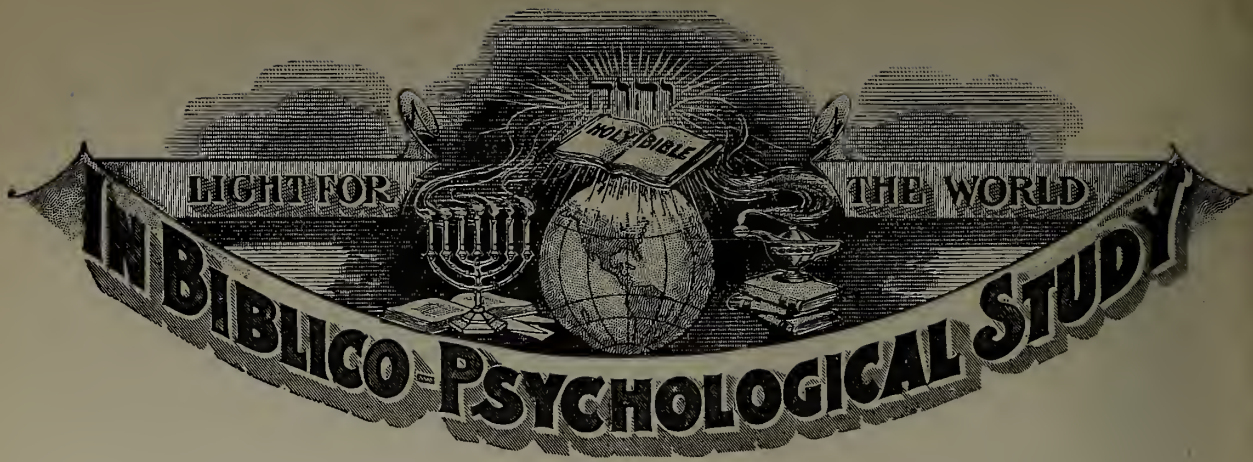


that the pain will usually cease in from five to ten minutes.

Frequently the most serious cases will be wholly cured with one treatment, but usually it is more gradual, and yet it is always more rapid than where medicines are used alone.

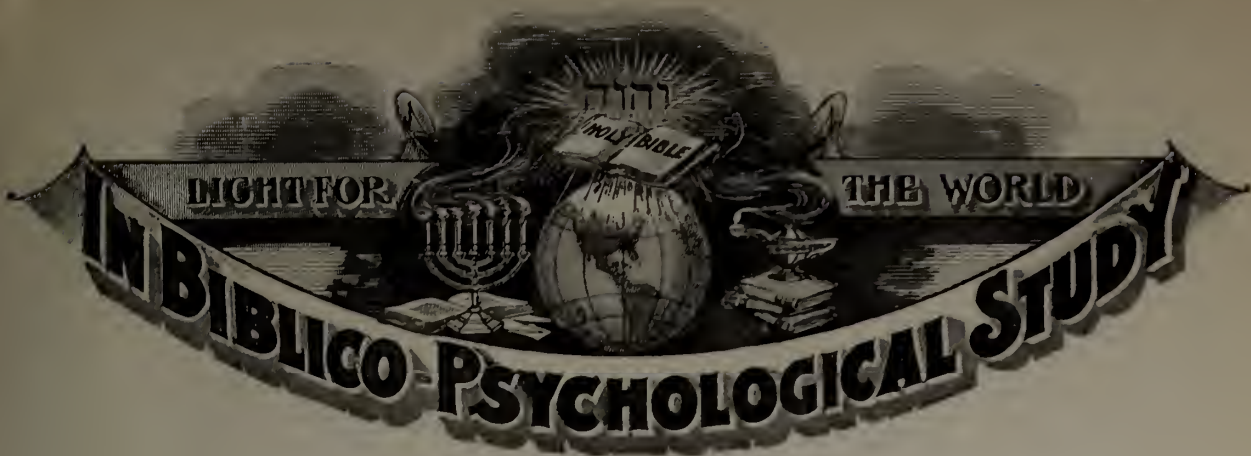
We have been asked if this is the great world-wide panacea, if this will cure everything. We are free to reply that there is no condition where this treatment would not be beneficial, but there are cases where disease has made such inroads that the surgeon's knife is necessary, and there are cases such as broken bones, where the surgeon is an absolute essential. Yet in all these cases this treatment may be resorted to with great confidence.

We had a case which we will use as an illustration. Mr. R. W., of Sault Ste Marie, Mich., sustained a triple fracture of the leg, the bone protruding through the flesh. He had also received a crushing blow across the small of the back. When the surgeon had set the limb, we were called in and gave him three treatments a day for three weeks. His progress was



most surprising. He had a continuously normal temperature, except for one day, when the thermometer indicated one-half of one degree. This was on the third day and we believe was caused by the inaction of the bowels. The nurse had administered magnesia, had given injection, and that morning resorted to calomel, without effect. At noon when we came in she told us what she had done and in despair asked what more she could do? We burned the bridges behind us, and determined to make this a test case. We told her we would produce action of the bowels in thirty minutes. We gave very careful treatment and accomplished our object with profuse movement in twenty minutes. We have done the same thing since, after repeated doses of morphine had been administered. We feel that we can say this treatment is specific in such cases. Let us not make too great claims, however, for we remember that there are many mental conditions which may arise, on the part of the patient, or even the attendants, which may wholly neutralize our very best efforts.

There are other cases, such as congenital paralysis,

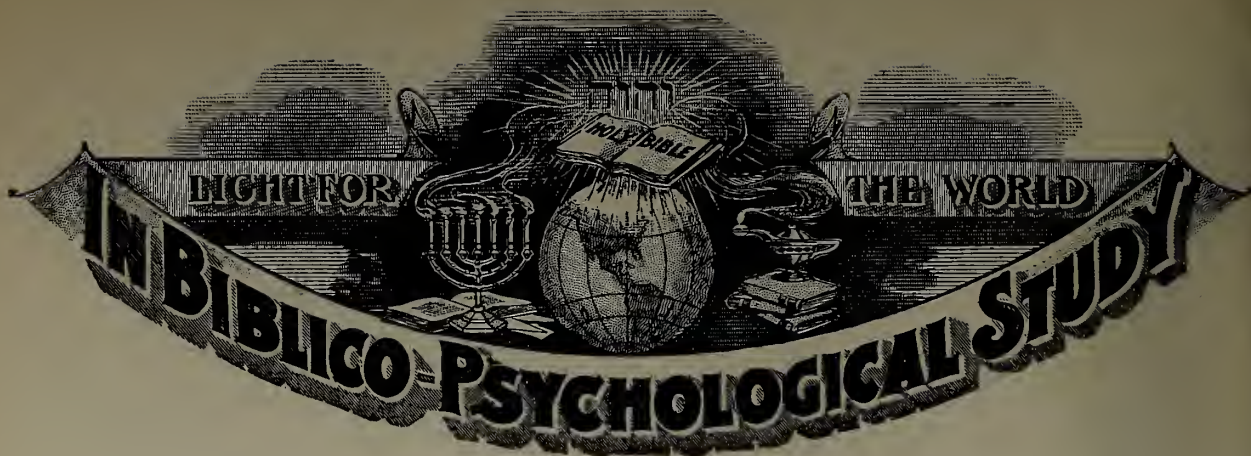


which ,for healing, are beyond the reach of any kind of treatment, mental, spiritual, medicinal or surgical.

FINAL WORDS.

We now feel that the last needed word has been said, but before we bid the student farewell we want to place on record our appreciation of the enlargement and grandeur which has come into our view of life, and especially our view of the Christian life, during the five years in which we have assiduously prosecuted this study. We have found that life contains possibilities, the presence of which we had not at that time dreamed. And yet with this new knowledge of life's supernormal possibilities, has come a more profound sacredness in our view of all human life.

The possibilities, however, which we have discovered in the human spirit, though we know we are but touching the outer edge of them, we have seen to be so marvellous that we find ourselves sometimes almost possessed of a spirit of impatience, as we think how circumscribed we are in our ability to explore more rapidly and more widely, this wonderfully interesting field.



In closing this volume we venture to hope that we have been able to at least blaze a way in the realm of orthodox study, by which christian scholars may be roughly guided as they take the thought herein outlined and carry it forward to a completeness which is yet before us. Evangelical truth is the only avenue by which the many supernormal experiences of life may be explained. Here is the path which has long been shunned, and here is the only key to the true revelation of these interesting phenomena.

The study has been a constant joy, and an almost infinite blessing to us personally, and we feel that we can truthfully appropriate to ourself the joy of the Apostle John, when he says of Jesus, who was full of grace and truth: "And of His fullness have we all received, and grace for grace."

THE END.

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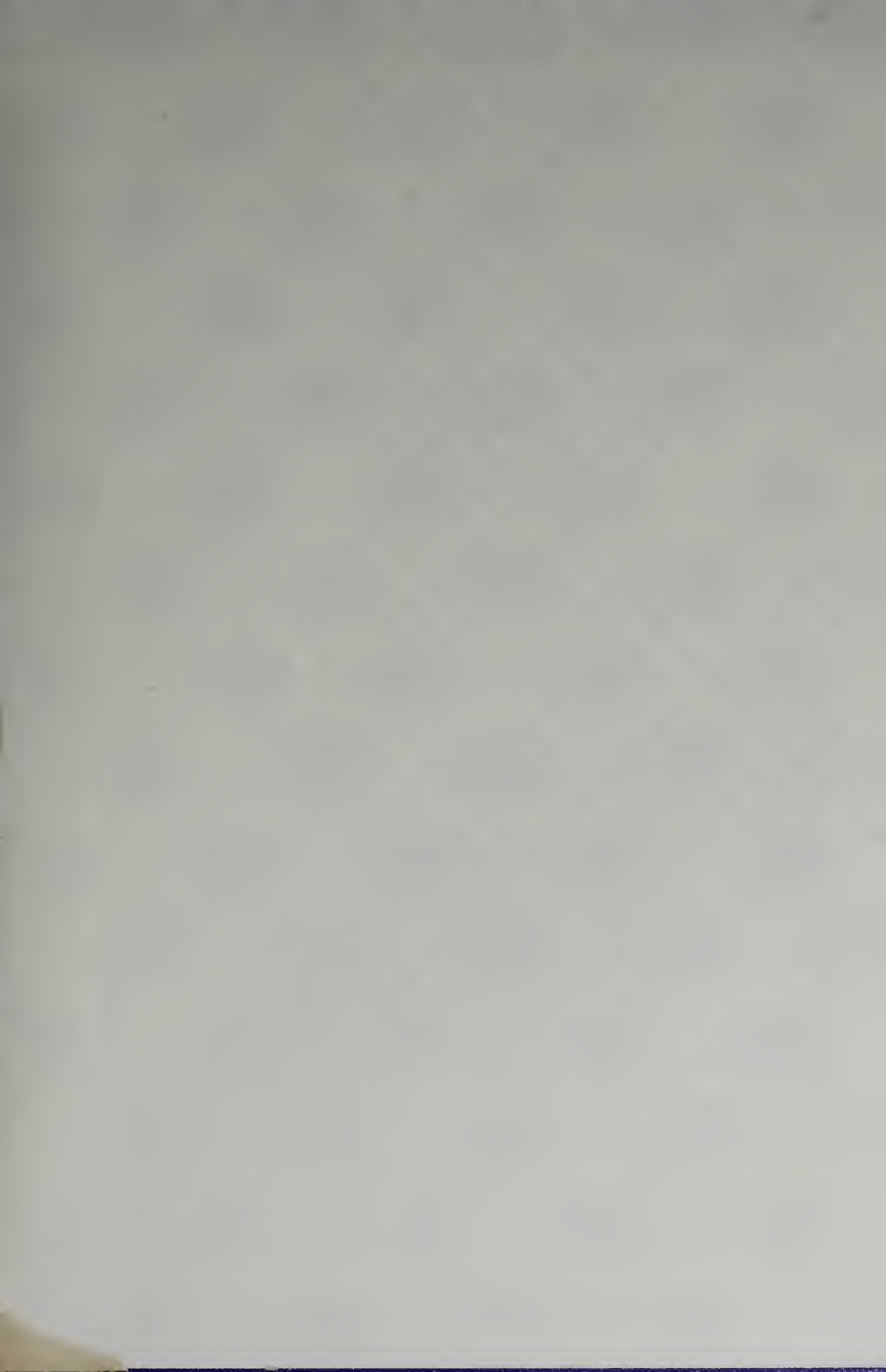
V





ERRATA.

Page	3, line 13,	"jealously"	should read	"jealousy."
"	3, "	16, "peurile"	"	"puerile."
"	6, "	6, "hypontise"	"	"hypnotize"
"	10, "	9, "desease"	"	"disease."
"	25, "	12, should read,	"the writer of Genesis."	
"	31, "	21, "corressponded"	should read,	"corresponded"
"	32, "	4, "Ingersol"	should read,	"Ingersoll."
"	33, "	13, "that its passage"	should read,	"that the passage."
"	38, "	1, should read,	"new and higher view. In the bible."	
"	40, "	Question 2, "difinition"	should read,	"definition."
"	50, "	2, Rom. 5:8-12, should read,	"Rom. 5:12-18 "	
"	50, "	22, "emplanted"	should read,	"implanted."
"	82, "	10, "Archeological"	should read	"Archaeological"
"	90, "	19, "controling"	should read,	"controlling."
"	105, "	15, "possess"	should read,	"possesses."
"	155, "	5, should read,	"Always impersonate your subject."	
"	168, "	2, "Rom. 11;13." should read,	Rom. 10:13	
"	181, "	21, should read,	"Here we are met."	
"	193, "	12, should read,	"Next come the so-called"	
"	195, "	4, should read,	"the last system to which"	
"	195, "	22, "peurile"	should read,	"puerile."
"	205, "	18, "marvellous"	should read,	"marvelous."







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